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Euripides. Born at Salamis, the day on which  
Army of Persia was defeated by the Greeks. He studied  
rhetoric under Prodicus, ethics under Socrates,  
philosophy under Anaxagoras. The ridicule & envy to  
which he was exposed obliged him at length to retire  
to Athens. He retired to the court of Archelaus  
of Macedonia, where he received the most conspi-  
cuous marks of favour. (His death) The dogs  
of Archelaus met him on his walks & tore him to  
shreds, 40 years B.C. in 78<sup>th</sup> year of his age.  
He is particularly happy in expressing the passion of love,  
the pathos & sublimity. He wrote with labour.  
In all his writings he exhibits a hatred of the  
mole sea, & portrays them as he believed  
them to be, full of impure & diabolical machi-  
nations. He declared he merely copied nature.  
was married twice, divorced each time,  
with 75 tragedies, 19 are extant.

The most approved are, the Phoenissae,  
Medea, Andromache, Electra, Hippolytus,  
Iphigenia in Aulis, Iphigenia in Tauris,  
Helen, The Froades, a play on

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P H Æ N I S S A E.

## A R G U M E N T.

On the death of Oedipus, his two sons Eteocles and Polynices agree to fit the throne of Thebes by alternate years. Eteocles, as the elder, having first taken possession, forcibly retains it to the exclusion of Polynices. The latter therefore, having fled to Argos, marries the daughter of the king Adrastus, and prevails on him to espouse his cause and send an army against Thebes. His mother Jocasta first tries the effect of a conference between the brothers, and induces Polynices to enter the city under the protection of a truce. The haughty demeanor of Eteocles renders her efforts unavailing, and Polynices withdraws, for the purpose of commencing hostilities. Tiresias the soothsayer pronounces that victory will be on the side of the Thebans, should Menoeceus the son of Creon be devoted as a victim to Mars. Creon refusing to comply, the youth offers himself as a sacrifice; success attends the Theban army, and the Argives retreat. Eteocles and Polynices fall in single combat by each other's hands; their mother Jocasta kills herself on their bodies, and her brother Creon succeeds to the throne. Irritated by his own calamity, he refuses burial to the slain of the enemy, denounces death to any one who should pay the funeral honors to the corpse of Polynices, and banishes Oedipus from Thebes. His daughter Antigone, spurning a marriage with Haemon, the remaining son of Creon, declares her intention of sharing the exile of her father.

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δῶσω τοι φίλον νιόν<sup>α</sup> ἀτάρ σε πεπρωμένον ἐστὶ<sup>λ</sup>  
παιδὸς ἑοῦ χείρεσσι λιπεῖν φάσος. ὡς γὰρ ἔνευσε  
Ζεὺς Κρονίδης, Πέλοπος στυγερᾶις ἀραιῖσι πιθήσας,  
οὗ φίλον ἥρπασας νιόν<sup>α</sup> δ' θέξατο σοι τάδε πάντα.

Τὸ τῆς Σφιγγὸς αἴνιγμα.

Εστι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὐ μία φωνὴ,  
καὶ τρίπον ἀλλάσσει δὲ φυὴν μόριον, δόσος<sup>3</sup> ἐπὶ γαιῶν  
ἔρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.  
ἀλλ' ὁπόταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνῃ,  
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

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ΙΟΚΑΣΤΗ.

“Ω τὴν ἐν ἀστροῖς οὐρανοῦ τέμνων ὁδὸν,  
καὶ χρυσοκολάρητοισιν ἐμβεβὼς δίφροις,  
“Ηλιε, θοαῖς ἵπποισιν εἰλίσσων φλόγα,  
ώς δυστυχῆ Θήβαισι τῇ τόθ’ ἡμέρᾳ  
ἀπτν’ ἐφῆκας, Κάδμος ἥνικ’ ἦλθε γῆν

5

1. “ἐν ἀστροῖς, Musgrave, with the Schol., correctly translates *per signa zodiaci*. Eust. II. Δ. p. 446. ult.=339, 51. Εὐριπίδης τὸν ἥλιον τὴν ἐν ἀστροῖς τέμνειν ἔφη ὅδον, τὴν διὰ τῶν ζῳδίων οὖτα κίνησιν φράσων. Euripides himself imitates this passage in an epigram in Athenaeus, ii. p. 61. B. “Ω τὸν ἀγήραντον πόλον αἰθέρος, Ἡλιε, τέμνων, “Ἄρ’ εἶδες τοιόνδε ὄμματι πρόσθε πάθος; Theodectes Belleroph. Stob. x. p. 126. (67. Grot.) “Ω καλλιφεγγῆ λαμπτάδ’ εἰλίσσων φλογὸς Ἡλιε, ποθεινὸν πᾶσιν ἀνθράποις σέλας, Εἴδες τιν’ ἄλλον πάπποτ’ εἰς οὖτα μέγαν Ἐλθόντ’ ἀγῶνα καὶ δυσέκφευκτον κρίσιν; Accius has thus translated it in Appuleius Florid. p. 348. ed. Elmenhorst. Priscian. de Vers. Com. p. 1325. ‘Sol, qui micantem candido curru atque equis Flaminam citatis fervido ardore explicas, Quianam tam adverso augurio et inimico onine Thebis radiatum lumen ostendis tuum?’ Moreover our poet Milton, when he was projecting a drama, and not an epic poem, had intended to commence it with the address of Satan to the Sun.” Porson. Par. Lost. iv. “O thou that with surpassing glory Eurip. Phœn.

crown’d,” &c. Soph. Antig. 100. ‘Ἀκτὶς Ἀὲλίου, τὸ κάλ-λιστον ἐπταπύλῳ φανὲν Θήβα τῶν πρότερον φάσι: Αἰ. 866. σὲ, τὸν διφρευτὴν Ἡλιον προσενέπω. Suidas: ἀστὴρ ἀστροῦ διαφέρει· δὲ μὲν ἀστὴρ ἐν τι ἔστι· τὸ δὲ ἀστρον ἐκ πολλῶν συνέστηκεν.

3. “ἔλισσων Ald. in violation of the metre, which most of the MSS. preserve. The tragedians use both forms at their option, but εἰναλίαν for ἔναλίαν only in the choruses, [cf. Hec. 38.] although some MSS. exhibit it below, differing in this instance from Aldus. In v. 241. where MSS. vary, I have retained the reading of Aldus. On the contrary, v. 1202. where Aldus has ἔλισσετ, there the membr. M. R. give εἰλίσσετ, as Musgrave has correctly edited.” Porson.

4. τῇ τόθ’ ἡμ. “The dat. is put in definitions of time and place, in answer to the question *when* and *where?* Soph. El. 783. ἡμέρᾳ γὰρ τῇδε ἀπήλλαγμα φύσου. At other times it is accompanied by ἐν. Eur. Hec. 44. ἡ πεπρωμένη δὲ ἄγει Θανεῦ ἀδελφὴν τῷδε ἐμὴν ἐν ἡματι.” Matth. Gr. Gr. § 405.

5. “In the end of this verse Aldus

A

τήνδ', ἐκλιπάν Φοίνισσαν ἐναλίαν χλόνα·  
ος παιδία γῆμας Κύπριδος Ἀσμονίαν ποτὲ,  
Πολύδωρον ἔξεφυσε· τοῦ δὲ Λάβδακον  
φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λάϊον.  
ἐγὰ δὲ παῖς μὲν κλήζομαι Μενοικέως,  
Κέαν τ' ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφη·  
καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴς  
ἔθετο, γαμεῖ δὲ Λάϊός μ'. ἐπεὶ δ' ἄπαις

10

adds θεῶν, a word which has crept in, from whence I know not. Yet in other places I have noticed it as redundant. In a fragment of the Pirithous, where is commonly read, Σὲ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ Ρύμβῳ πάντων φύσιν ἐμπλέξανθ', the Schol. on Apoll. Rh. iv. 144. has σὲ τὸν αὐτοφυῆ, πάντων θεῶν αἰθέρᾳ ρύμβῳ. Brunck has correctly ejected θεᾶς from Hippol. 1139. (1143. Musgr.); although that passage does not seem even thus sufficiently expurgated. But this word is more frequently wanting than superfluous. In Androm. 270. ἦκη βροτοῖς θεῶν ἐγκαταστῆσαι τινα, the *editio princeps* has only βροτοῖσιν. In Soph. Phil. 992. θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης, Aldus omits the second θεούς. In Aristoph. Pac. 938. ὡς πάνθ' ὅσ' ἀν θεὸς θέλη, χήτυχη κατορθοῖ, Aldus and both the Juntine edd. omit θεὸς, but it is supplied by the Schol. and by Suidas under πάνθ' ὅσ' ἀν, iii. p. 18. In Soph. Ed. C. 1623. φθέγμα δ' ἐξαλφῆς τινὸς Θώϋκεν αὐτὸν, we must read φθέγμα δ' ἐξαλφῆς τινὸς θεῶν θώϋξ. On the other hand, in Herc. Fur. 310. δ χρή γὰρ οὐδεὶς μὴ θεῶν θήσει ποτὲ, which no one, I suppose, understands, read, δ χρή γὰρ οὐδεὶς μὴ χρεῶν θήσει ποτέ. A tragic writer in Plut. Cons. ad Apoll. p. 103. B. says, τό τοι χρεῶν οὐκ ἔστι μὴ χρεῶν ποιεῖν. In the next verse the Schol. interprets Φοίν. ἐναλ. χθόνα, *the island Tyrus.*" Porson. Cf. 211. 647. Κάδμος ἔμοιε τάνδε γὰν Τύριος. Otherwise ἐνάλιος is the same as παράλιος, as in Iph. A. 165. Ἐμολον ἀμφὶ παρακτλαν Υάμαθον Αὐλίδος ἐναλας. Potter: *the*

*sea-washed coast of fair Phœnicia.*

9. (ἐκ) δὲ τοῦδε: on this ellipsis see Hec. 380.

10. "Euripides invented the method of explaining his subject in a prologue, or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy, or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.—I am the goddess Venus.—I am Mercury, son of Maia.—I am Polydorus, son of Hecuba.—I am Jocasta.—I am Andromache.(Eur. Hipp., Ion, Hec., Phœn., Androm., Iph. Taur.)" Travels of Anacharsis, v. 263.

κλήζομαι for εἴμι, as Eur. Hipp. 2. θεὰ κέκλημαι Κύπρις, where see Monk. Matthiæc cites Virg. Æn. ii. 677. cui parvus Iulus Et pater et conjux quondam tua dicta relinquor?

11. "ἐκ μιᾶς γαστρὸς J.: a reading, which, provided the words are transposed, seems probable, from Hom. Il. Ω. 496. ίῆς ἐκ νηδός. If this is the true reading, the received one has originated from v. 157." Porson. Burges appositely refers to Theognis, 294. Οὐδὲ ήν ἐκ γαστρὸς Κύρε μιᾶς γέγονη.

12. "Bos rightly supplies ὄνομα." Porson. Cf. Hec. 21. Schæfer suggests καλεῖν as the ellipsis, referring to Porson's note on Orest. 1662.

ἥν, χρόνια λέντραι τῷ μὲν ἔχων ἐν δάμασιν,  
ἐλθὼν ἐρωτᾷ Φοῖβον, εἴπαιτε θ' ἄμα  
παιδῶν ἐς οἶκους ἀρσένων κοινωνίαν.

οὐδὲ εἶπεν· ὁ Θήβαισιν εὐίπποις ἄναξ,  
μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾳ·  
εἰ γὰρ τεκνώσεις παιδί, ἀποκτενεῖ σ' ὁ φύς,  
καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος.  
οὐδὲ ηδονῆ δοὺς, εἴς τε βακχεῖον πεσῶν,  
ἔσπειρεν ήμιν παιδα, καὶ σπεῖρας βρέφος,

15

20

14. χρόνια, Schol. ἥγουν χρονίας·  
ἐπὶ πολλὴν παράτασιν ἔχων τὴν μετ'  
ἔμοι συνοίκησιν ἐν τοῖς δώμασιν.

15. Schol. ἐρωτᾷ μὲν τῆς ἀπαιδίας  
τὴν αἰτίαν· αἰτεῖ δὲ τῆς ἀρένεογονίας  
τὴν εὐτυχίαν.

16. “κοινωνίαν, consuetudinem, διμί-  
λιαν, Musgr., erroneously. The sense  
is: *ut ipse et ego communes liberos ha-  
beremus; ut ipse ex me liberos procrea-  
ret.* Bacch. 1277. Πενθεύς, ἐμῇ τε καὶ  
πατρὸς κοινωνίᾳ. Herc. Fur. 1365.  
Πρὸς στέρνῳ ἐρείσας μητρὶ, δούς τ' ἐς  
ἄγκαλας Κοινωνίαν δύστηνον. Diony-  
sius the younger, in Plut. ii. p. 338. B.  
Δωρίδος ἐκ μητρὸς Φοίβου κοινώμασι  
βλαστών. Euripides has varied the  
phrase in Ion 418. Παῖδων ὅπως νῦν  
σπέρμα συγκραθήσεται. In the begin-  
ning of the verse, the MSS. Cant. D. J.  
K. M. R. have τέκνων. On the other  
hand, in v. 18. the Schol. has παι-  
δῶν, also Origen. c. Cels. ii. p. 73.  
ed. Spencer, and in Ms., Schol. on  
Pind. Ol. ii. 65. It is a point of little  
or no consequence; but if any one  
chooses to transpose these words, I  
shall not object.” Porson. Cf. Virg.  
Æn. ii. 789. Jamque vale, et nati ser-  
va communis amorem.

17. Burges suggests Θήβαις ἐν εὐίπ-  
ποις: but the dat. is defensible because  
the verb ἀνδρῶν has the same con-  
struction: Matth. Gr. Gr. § 392. g. 3.  
See below, v. 86. Tac. Ann. xi. 8.  
*Rex Iberis.*

18. 19. “δαιμόνων ἄτερ· εἰ γὰρ φυ-  
τεύσεις, Max. Γυρ. xix. 2. βίᾳ and

ἥν γὰρ φυτεύσῃς, Davis, from MSS.”  
Porson.

δαιμόνων βίᾳ, *in spite of the Gods:*  
cf. 822. Ἀesch. S. c. Th. 742. Ἀπόλ-  
λωνος εὗτε Λάιος βίᾳ, τρὶς εἰπόντος  
ἐν Μεσομφάλοις Πυθικοῖς Χρηστηρίοις,  
θνάτοντα γέννας ἄτερ, σώκειν πό-  
λιν, Κρατηθεὶς ἐκ φίλων, ἀβουλίαις  
Ἐγένετο μὲν μόρον αὐτῷ, Πατροκτόνον  
Ολίπιόδαρ.

20. “αἵματων Origen. ed. and a MS.  
in Mus. Helvet. P. xiv. p. 214. The  
tragic writers sometimes use the plural  
of this word.” Porson. See v. 1066.  
1309: Orest. 1564. Similar construc-  
tions recur in v. 489. δι' ἔχθρας τῷδε  
καὶ φόνου μολών: 1577. δι' ὀδύνας ἐν  
ἔβας. See Hec. 667. Med. 868. The  
meaning of the phrase is, *to be in-  
volved or engaged in murder, enmity,  
grief, &c.*

21. “*νδοὺς* Markl., without cause,  
which is the opinion also of Valck.  
Diatr. p. 233.” Porson. After δοὺς  
understand ἔαντόν: Thuc. iv. 108.  
εἰωθότες οἱ ἄνθρωποι, οὐδὲ ἐπιθυμοῦ-  
σιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, Schol.  
ἔαντοὺς δηλονότι. Eur. Ion 745. μὴ  
πάρες κόπῳ. See Hec. 906. Matth.  
Gr. Gr. § 496, 5.

εἰς βακχεῖον π., *into intoxication:*  
Cycl. 453. οὐταν δ' ὑπνωσῃ βακχίου νι-  
κώμενος: thus εἰς ὕπνον πεσῶν Orest.  
211. εἰς ὀργὴν πεσῶν 688. εἰς φόβον  
πεσόντε Phæn. 67.

22. “The same pleonasm occurs in  
Ion 16. *τεκούσ* ἐν οἴκοις παιδί, ἀπή-  
νεγκειν βρέφος: a similar one in Iph.

γνοὺς τάμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,  
λειμῶν' ἐς "Ἡρας, καὶ Κιθαιρῶνος λέπας  
δίδωσι Βουκόλοισιν ἐκθεῖναι βρέφος,  
σφυρῶν σιδηρᾶ κέντρα διαπείρας μέσον"  
όθεν νιν 'Ελλὰς ὀνόμαζεν Οἰδίπουν.

Πολύβου δέ νιν λαβόντες ἵπποβουκόλοις  
φέρουσ' ἐς οἴκους εἴς τε δεσποίνης χέρας  
ἔθηκαν· ἡ δὲ τὸν ἔμον ὀδίνων πόνον

25

30

T. 239. Ἀγαμέμνονος πᾶι, καὶ Κλυται-  
μήστρας τέκος: where Markl. on  
Suppl. 932. at first conjectured *τε* for  
*πᾶι*, but afterwards defended the com-  
mon reading. But a more unusual ple-  
onasm is found below, 47.49." Porson.  
Cf. Monk. Hipp. 10. Blomf. Prom.  
140. Burges has edited *φρενὸς* for  
*βρέφος*, including that and the follow-  
ing words down to *φάτιν* in a paren-  
thesis.

23. τάμπλάκημα: Porson through-  
out Aeschylus has rejected the *μ*: Blomf. also and Monk coincide in that  
orthography: see Med. 116.

24. λέπας, Schol. ἀκρωτήριον. ἐν  
τούτῳ γὰρ ναὸς Ἡρας ἦν. ὃ καὶ καλεῖ  
λειμῶνα Ἡρας. πάντας γὰρ τοὺς ἀλσώ-  
δεις τόπους θεοῖς ἀφιέρουν, καὶ τεμένη  
θεῶν ἐκάλουν Ἐλλῆνες. Aesch. Ag.  
289.

25. "The infin. stands after various  
verbs to express an object: after the  
verb *to give*. Il. H. 251. Ἐλένην δῶ-  
μεν Ἀτρείδησιν ἄγειν, *abducendam de-  
mus*. Thuc. ii. 27. τοῖς Αἰγινήταις οἱ  
Λακεδαιμονίοις ἔδοσαν Θυρέαν οἰκεῖν καὶ  
τὴν γῆν νέμεσθαι." Matth. Gr. Gr. §  
535. Hec. 1059.

26. "μέσων Cant. [Cf. 1108.] Valck.  
has pronounced the following verse to  
be spurious, Brunck and Beck have  
omitted it. Undoubtedly it is not ex-  
tremely elegant or polished. But on  
reflection, that it was scarcely possible  
that Euripides should omit all allu-  
sion to the etymology of the name of  
Œdipus, which even Sophocles had  
thought worthy of notice, (Ed. T. 1036.

ώστ' ὀνομάσθης ἐκ τύχης ταύτης, ὃς εἰ, I  
cannot prevail upon myself to expunge  
this line. Eustathius on Il. Z. p. 650,  
48=513, 43. is strongly mistaken in  
referring to this circumstance Phœn.  
818. χρυσοδέτοις περόναις ἐπίσαμον,  
since the allusion in that line is the  
same as in v. 60. Valekenaer however  
argues from hence that the line in  
question was unknown to Eustathius.  
In the Ms. K. ὀνόμαστεν and in M. by  
the first hand." Porson. The order is  
this: πέιρας σιδηρᾶ κέντρα διὰ μέσον  
σφυρῶν. Burges prefers μέσων from Il.  
P. 405. διὰ δὲ αὐτοῦ πείρεν (sc. ἔγχος)  
δόδυτων.

28. "The St. Germain Grammarian  
cited by Valck. Βουκολεῖσθαι αἶγας.  
Εἴπολις Αἴξν. Ἰπποβουκόλοι Εὐριπίδης  
Φοινίσσας. Ἰπποι ἐβουκολέοντο is an  
expression in Homer Il. T. 220. where  
Eust. p. 1205, 51=1281, 13. and the  
Schol. of Villoison quote our author.  
In Pollux vii. 185. for Σοφοκλῆς ἵπ-  
ποβουκόλοι, I think that Valck. pro-  
perly reads Εὐριπίδης, these names be-  
ing continually interchanged. Priscian.  
xvii. p. 1105. 36. Εὐριπίδης· ὁ θεοὶ πα-  
τρῷοι συγγενεῖς τε ἀλλὰ νῦν. Read,  
Σοφοκλῆς· ὁ θεοὶ πατρῷοι, ξυγγένεσθέ  
γ' ἀλλὰ νῦν, from Electr. 411." Por-  
son. Schol. ἵπποβουκόλους καλεῖ τοὺς  
τῶν ἵππων βοσκούς· τὸ βουκόλους ἀντὶ<sup>τοῦ</sup>  
τοῦ βοσκούς καταχρηστικῶς, ὡσπερ καὶ  
ἔτερα τοιαῦτα εὑρηται παρὰ τοῖς ποιη-  
ταῖς, ὡς ἔχει καὶ τὸ Όμηρικὸν (Il. Δ.  
3.) νέκταρ ἐφυσχεῖ.

30. "τῶν ἐμῶν Ald. and not a few  
Mss. Some τὸν ἐμῶν. The Schol. in

μαστοῖς ὑφεῖτο, καὶ πόσιν πείθει τεκεῖν.

ἢδη δὲ πυρσαῖς γένυσιν ἔξανδρουμενος,  
παῖς ὄυμὸς, ἢ γνοὺς, ἢ τινος μαθὼν πάρα,  
ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων,  
πρὸς δῶμα Φοίβου· Λάϊός θ' ὄυμὸς πόσις,  
τὸν ἐκτεθέντα παιᾶν μαστεύων μαθεῖν,  
εἰ μηκέτ' εἴη καὶ ξυνάπτετον πόδα  
εἰς ταυτὸν ἀμφα Φωκίδος σχιστῆς ὁδοῦ.  
καὶ νιν κελεύει Λαΐου τροχηλάτης,  
ὦ ξένε, τυράννοις ἐκποδὰν μεθίστασο·  
οὐδὲ εἴρπ' ἄναιδος, μέγα φρονῶν· πᾶλοι δέ νιν  
χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.  
ὅθεν, τί τάκτος τῶν κακῶν με δεῖ λέγειν;

the first ed. τῶν ἐμόν. But τὸν ἐμὸν in one of the Leyden MSS., Flor. Cant. C. K. and others." Porson. "In this passage ὁ ἐμὸς πόνος signifies the pain which I have undergone, (abstr. pro concr. for the child) but πόνος ὡδίνων, the pain which I suffered in delivery." Matth. Gr. Gr. § 466, 2. Cf. 58. See Hec. 430. Schol. τὸ ἔργον τῶν ἐμῶν ὡδίνων, τουτέστιν δν ἔγώ ὡδινήσασα ἔτεκον.

32. Cf. 1176. Virg. Aen. x. 324. flaventem primia lanugine malas.

33. Burges, to obviate the repetition of the verb μαθεῖν, proposes ἢ γνοὺς αὐτὸς ἢ τινος πάρα, as Soph. Ed. T. 704. Αὐτὸς ξυνειδὼς ἢ μαθὼν ἄλλου πάρα. Potter: by instinct moved or some report.

34. "τοὺς φύσαντας all edd. and MSS. But Valck., thinking that Eurip. wculd not include a mother in this appellation, prefers the reading preserved by Strabo, xvi. p. 1105. C. τοὺς τεκόντας. But a passage in the Medea 1059., where Medea uses the verb ἐξεφύσαμεν in reference to herself alone, has deterred me from adopting it. Euripides, in the Ino in Stob. xxxviii. p. 149. Τίς ἄρα μήτηρ ἢ πατήρ

κακὸν μέγα Βροτοῖς ἔφυσε τὸν δυσώνυμον φθόνον;" Porson.

36. "ἰδεῖν for μαθεῖν C. D. Cant. L. M. four other MSS. in Burton, and in J. as a various reading; μαθεῖν in C. as a various reading." Porson. On the constr., (τὸν ἐκτ. παιᾶν for περὶ τοῦ ἐκτ. παιᾶδος) cf. Hec. 972. εἰπὲ παιᾶδ,—εἰ ἄττη.

38. "Musgr. conjectures ἀμφὶ, to no purpose." Porson. Stat. Theb. i. 64. trifidæque in Phocidos arcto. Soph. Ed. T. 723. σχιστὴ δ' ὅδος 'Εσταύτῳ Δελφῶν κάπῳ Δανλίας ἄγει.

40. "ὦ ξένε many MSS. τυράννῳ J. which construction is also good. But ὦ ξένε, τυράννοις Diog. L. vi. 55. Greg. Naz. ii. p. 208. D." Porson. "The verbs to yield, εἶκειν, ὑπείκειν, &c. govern the dat. as in Latin. Hence also ἐκποδῶν is often put with the dat., though elsewhere accompanied by the gen. Eur. Or. 541. ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδῶν Τὸ γῆρας ήμῖν τὸ σύν." Matth. Gr. Gr. § 382.

41. φρονῶν μέγα, proud, indignant, Soph. Antig. 768. φρονείτω μείζου ἢ κατ' ἄνδρα.

παις πατέρα καίνει, καὶ λαβὼν ὄχηματα,  
Πολύβω τροφεῖ δίδωσιν· ὡς δ' ἐπεζάρει 45  
Σφιγξ ἀρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,  
Κρέων ἀδελφὸς τὰμὰ ηρεύσσει λέγη,  
ὅστις σοφῆς αἴνιγμα παρθένου μάθοι,  
τούτῳ ξυνάψειν λέκτρα· τυγχάνει δέ πως  
αἴνιγμ' ἐμὸς παις Οἰδίπους Σφιγγὸς μαθὼν, 50  
καὶ σκῆπτρον ἐπαθλα τῆσδε λαμβάνει χθονός.  
γαμεῖ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας,  
οὐδὲ τεκοῦσα, παιδὶ συγκοιμώμενη.  
τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας,  
'Ετεοκλέας, κλεινήν τε Πολυνείκους Βίαν, 55

44. ὄχηματα, Schol. ἀντὶ τοῦ ὅχηματος. "Ἐν γάρ ἦν ὅχημα, ὡς παρὰ Σοφοκλεῖ (Œd. T. 761.) ἀπήνη δ' ἥγε Λάιον μία. Cf. Hec. 265.

45. "Antimachus Lyde ap. Schol. Εἶπε δὲ φωνῆσας" Πόλυβε, θρηπτήρια τάσσει "Ιππους τοι δῶσω δυσμενέων ἐλάσσας: whence Valck. conjectures τροφεῖα, against the metre, if my canon (respecting the anapest) is true, although this error may be removed by reading τροφεῖ" ἔδωκεν. But no correction is required. The sense is the same as if Eurip. had said Πολύβω, ὅτι αὐτὸν ἔθρεψε. Hesychius: Πολυβοτρυφεῖ. τῷ ἀναθρέψαντι Πόλυβον νέματι. Thus Musurus has edited. But in a Ms. on the authority of Schlow, Πολυβουνάμα. Read therefore, Πολύβω τροφεῖ. τῷ ἀναθρέψαντι, Πολύβω ὄνομα." Porson.

"ἐπεζάρει occurs also in Rhes. 422. (Schol. ἐπέκειτο, ἐπεβάρει.) It is peculiar to the Arcadians, according to Eustathius, who compares with it ζέρεθρον, βάραθρον, on Il. Γ. p. 381, 20. M. p. 909, 27—288, 39. 871, 16. They also said, it appears, ζέλλω for βάλλω, Hesych. Καζέλη, κατέβαλε. Thus the Ms. Read καταβάλῃ. The same: Ζέβυται, (thus the Ms.) σέσακται, which seems put for βέβυται or βέβυσται." Porson.

46. "ἐμὸς δ' some Ms. δὲ for τε

56. Cant." Porson.

47. "Κρέων τ' Ald. and a portion of the MSS. But Grotius has rejected the copulative as useless, and after him King, in conformity with MSS." Porson.

50. "This verse used to be followed by another, οὗτον τύραννος τῆσδε γῆς καθίσταται, and v. 58. by δ πάντ' ἀνατλὰς Οἰδίπους παθήματα. Brunck has erased both on the opinion of Valck., Beck the former only." Porson.

54. "ἄρρενας most MSS. and edd., but ἄρσενας in two." Porson. Cf. Hec. 8.

55. "The following substantives in particular are used in circumlocution: βία, ἵς, μένος, strength, e. g. βίη Ἡρακληΐη, Αἰνελαο βίη, in Homer, Κάστορος βία Pind. Pyth. xi. 93. Τύδεος βία Esch. S. c. Th. 77. Πολυνείκους βία Eur. Ph. 55. for Ἡρακλῆς, Αἰνελας, Κάστωρ, Τύδεος, Πολυνείκης, but with the collateral idea of strength or power, as in Latin: perrupit Acheronta Herculeus labor, Catonis virtus incaluit mero. (Hor. Od. i. 3, 36. iii. 21, 11.) Thus ἴς Τηλεμάχοιο, ἵς ἀνέμου (even ἡ βίης Ἡρακληΐης, Hesiod. Th. 332.) as odora canum vis (Æn. iv. 132.) μένος Ἀλκινοοι, Ἀρησ, ἀνέμου, ἡλίου, &c. σθένος Ἡετίων II. Ψ. 817. σθένος ἵππων, ἡμιόνων Pind. Ol.

κόρας τε διστάς· τὴν μὲν Ἰσμήνην πατήσ  
ἀνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἔγώ.

μαθὼν δὲ τὰ μὲν λέπτα μητρώων γάμων,  
εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον,

χρυσηλάτοις πόρπαισιν αἰμάξας κόρας.

60

ἐπεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται,

κλείθροις ἔκρυψαν πατέρ', ἵν' ἀμνήμων τύχη  
γένοιτο, πολλῶν δεομένη σοφισμάτων.

Ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν,

ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας,

65

θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.

τὰ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους

vi. 38." Matth. Gr. Gr. § 430, 6.  
In Aesch. Choëph. 880. φίλτατ' Αἰγίσθου βία for φίλτατε Αἰγίσθε. See  
Monk on Hipp. 794. Schaefer suggests that the periphrasis in this case  
may indicate the partiality of Jocasta  
for Polynices.

58. λέκτρα γάμων, a periphrasis for  
γάμους: μαθὼν δὲ τοὺς ἐμοὺς (i. e. σὸν  
ἔμοι) γάμους μητρώους ὅντας: cf. 30.  
Potter: *when he knew, that sharing  
mine, He shared his mother's bed.*

59: "δύματ' αὐτοῦ Ald. and some  
Mss. In the next line πόρπησιν  
Valck. Brunck, and Beck, from the  
first Leyden Ms." Porson. Cf. Med.  
479.

61. "Statius Theb. iv. 336. Dum  
roseis venit umbra genis." Porson.

62. Scholef. remarks that Porson is  
not consistent in his orthography,  
since in Orest. 1583. 1587. he has  
edited κλήθρων, κλήθρα, but here and  
in v. 112. κλείθροις, in 268. κλείθρα,  
in 164. ἔγραψανένα, in 431. εἴκασε.  
Monk on Hipp. 500. considers the  
forms ἔκλησα, κλῆδες, κλῆθρον, to be  
belong to the later Attics, and to have  
been introduced into the writings of  
the tragedians by the Grammarians.  
The Schol. on Phœn. 688. says, that  
till the time of the archon Euclides,  
(i. e. Ol. 91. 2.) the short letters E

and O were used for H and Ω; and  
that therefore the Athenians wrote  
δέμοι for δήμω; and consequently  
κλείθρα not κλῆθρα, which originated  
in the contraction of the Ionic κλῆ-  
θρα.

63. π. δ. σοφ. " i. e. πολλῆς δεομένη  
μηχανῆς πρὸς τὸ λαθεῖν." Burton.

64. "Sophi. Antig. 51. πρὸς αὐτο-  
φώρων ἀμπλακημάτων διπλᾶς Ὁψεις  
ἀράξας, the idea of impelled, provoked  
by his offence, is implied in πρὸς.  
Eur. Ph. 64. πρὸς τῆς τύχης νοσῶν,  
a verb neuter has the constr. of a pass.  
Andr. 1126. πολας ὅλλυμαι πρὸς αἵτιας;  
the guilt is represented as belonging  
to the speaker; *what crime ruins, un-  
does me?*" Matth. Gr. Gr. § 590. δ.  
note.

65. ἀρὰς ἀρᾶται. Cf. Med. 696.  
1037. Monk Hipp. 1306. γραφὰς ἔ-  
γραψε.

66. Cf. Aesch. S. c. Th. 937. Πικρὸς  
λυτὴρ Νεικέων, δό πόντιος Σείνος ἐκ  
πυρὸς συθεῖς, Θηκτὸς οἰδαρος· Πικρὸς  
δὲ χρημάτων κακὸς Δατητὸς Ἀρος  
Ἀράνι πατρόφαν τιθεὶς ἀληθῆ: 785.  
Τέκνοις δ' ἀραλας Ἐφῆκεν ἐπίκοτος  
τροφᾶς, Αλ αῖ, πικρογλώσσους ἀρὰς, Καί  
σφε σιδαρονόμῳ Διὰ χερί ποτε λαχεῖν  
Κτήματα.

67. Cf. Aesch. S. c. Th. 65. ἄμοι,  
πατρὸς δὴ νῦν ἀρά τελεσφόροι.

εὐχὰς θεοὶ κραίνωσιν, οἰκούντων ὄμοῦ,  
ξυμβάντ' ἔταξαν, τὸν νεώτερον πάρος

68. "Valck. has restored εὐχὰς from Moschopulus on Hesiod Op. 540. p. 120. ed. Heins. and his own MSS. with which, I believe, all others agree. Burton has referred this reading to ἀπὸς v. 65., an usual error in collating MSS. [In Soph. Oed. T. 239. ἐπεύχομαι signifies to impetrance.] Again, Brunck has edited κραίνονται for κραίνωσιν, according to Dawes' canon, Misc. Crit. p. 82. (85.) But the tragic writers do not seem to have uniformly observed this rule. Cf. Hec. 1128—1133. (1120—1126.) Moschopulus also has κραίνωσιν." Porson. The canon alluded to is this: *with the particles ἵνα, ὅφρα, μὴ, ὅπως, ὡς, the optative is used after verbs of the past time, the subjunctive after verbs of present or future time.* "Generally speaking, where a purpose, end, result, is denoted by the help of the particles ἵνα, ὅφρα, μὴ, &c. I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only. II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive, and not otherwise. Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι, and πορεύεται or πορεύσεται, ἵνα μάθῃ. Exceptions: 1. Since the Greek aor., like the Latin preterite, is not only taken in the narrative way, as ἔγραψα, *I wrote*, but sometimes also in the use of our present perfect, *I have written*; it may in its latter usage be followed by the subjunctive. See Monk Hipp. 1294. 2. Since, in narrating past events, the Greek writers, particularly the tragedians, often employ the present in one part, with the aor. in the other part of the sentence, (cf. Hec. 21.) as well as vice versa, we are not to wonder, if a syntax like the following be sometimes presented, with ὅστις or with ἵνα. Phœn. 47. κήρυσσει, [revera ἐκῆρυξεν] ύστις μάθοι κ. τ. λ. *He proclaimed such a reward to any one, that*

*should discover the meaning of the riddle.*" Tate in Theatre of the Greeks, p. 342. See Hec. 27. 806. add. "The conj. seems to be put especially after the verbs *to fear*, for the opt. For the object of the fear is mostly considered as determinately future, although it may sometimes be represented as merely possible. But frequently the use of the conj. for the opt. may be caused by the kind of representation used by the Greeks, in which, even when they mark an action as passed, yet in the relation of the accompanying circumstances of it, they transport themselves to the time in which it happened, and represent it as present." Matth. Gr. Gr. § 519. In the passage before us, the use of the subj. may be referred to the feelings of Jocasta herself, who saw already, in the dissensions of her sons, the fulfilment of their father's execrations.

(αὐτῶν) οἰκούντων δμοῦ. "The gen. of the participle frequently stands alone without a subject, when the subject is indefinite, where a pronoun demonstrative, or the general word πράγματα, or, in English, *one* is used; and sometimes when the subject can be easily supplied from the preceding: Thuc. i. 116. Περικλῆς—ἀχέτο κατὰ τάχος ἐπὶ Καύνου καὶ Καρπαθίου, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆσος ἐπ' αὐτοὺς πλέουσιν. Xen. Cyr. iii. 3, 54. εἰ δέ τοι, λόντων εἰς μάχην σὺν σπλοισ (sc. τῶν ἀνθρώπων). Soph. Antig. 909. πόσις μὲν ἄν μοι, κατθανόντος (sc. τοῦ προτέρου) ἄλλος ἦν. Cf. El. 1344." Matth. Gr. Gr. § 563. See below, 1134.

69. "Frequently the plural of the verb is put with the dual of the subject: Il. E. 275. τὼ δὲ τάχ' ἐγγύθεν ἥλθον, ἐλαύνοντ' ὄκεας ἴππους." Matth. Gr. Gr. § 300.

τὸν νεώτερον—Πολυνείκην. Sophocles represents Polynices as the elder, and his flight as involuntary: Oed. T.

φεύγειν ἐκόντα τήνδε Πολυνείκην χθόνα, 70  
 Ἐτεοκλέα δὲ σκῆπτρό ἔχειν μένοντα γῆς  
 ἐνιαυτὸν, ἀλλάσσοντ· ἐπεὶ δ' ἐπὶ Ζυγοῖς  
 καθέζετ' ἀρχῆς, οὐ μεθίσταται θρόνων,  
 φυγάδα δ' ἀπωθεῖ τῆσδε Πολυνείκην χθονός.  
 ὁ δ' Ἀργος ἐλθὼν, κῆδος Ἀδράστου λαβὼν, 75  
 πολλὴν ἀθρίσας ἀσπίδ' Ἀργείων ἄγει·  
 ἐπ' αὐτὰ δ' ἐλθὼν ἐπτάπυλα τείχη τάδε,  
 πατρῶ' ἀπαιτεῖ σκῆπτρα, καὶ μέρη χθονός.  
 ἐγὼ δ' ἔριν λύουσ', ὑπόσπονδον μολεῖν  
 ἐπεισα παιδὶ παιδὸς, πρὶν ψαῦσαι δορός. 80  
 ἥξειν δ' ὁ πεμφθεὶς φησὶν αὐτὸν ἄγγελος.  
 ἀλλ', ὡς φαεννὰς οὐρανοῦ ναίων πτύχας  
 Ζεῦ, σῶσον ἡμᾶς, δὸς δὲ σύμβασιν τέκνοις·  
 Καζὴ δ', εἰ σοφὸς πέφυκας, οὐκ ἐᾶν βροτῶν

374. Χῶ μὲν νεάζων, καὶ χρόνῳ μείων γεγώς, Τὸν πρόσθια γεννηθέντα Πολυνείκην θρόνων Ἀποστερίσκει, κάξελήλακεν πάτρας.

72. ἐπεὶ, from the time since: Med. 26.

Ζυγοῖς, Schol. ἀντὶ τοῦ ἐπὶ τῆς βασιλείας μετενήνοχε δὲ ἀπὸ τῶν κυβερνητῶν τοιοῦτον ἔστι καὶ τὸ παρ' Ὁμήρῳ, Ζεὺς ὑψίζυγος. (Il. Δ. 166.) Thus Eteocles says of himself in the opening of the *Septem c. Theb.* χρὴ λέγειν τὰ καίρια, "Οστις φυλάσσει πρᾶγος, ἐν πρύμνῃ πόλεως Οἴλακα νωμῶν.

73. "The MSS. M. B. have ἄρχων as a various reading." Porson.

76. πολλὴν ἀσπίδα for πολλοὺς ἀσπιδοφόρους: Xen. Ἀναβ. i. 7. 10. ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία. So ἡ Ἰππος for οἱ ἵπποται, Herod. v. 63. viii. 41. ἡ κάμηλος, a troop of camels, i. 80. Thus below, v. 451. μυρίαν ἄγων λόγχην. Heracl. 276. πολλὴν λαβὼν Πάγχαλκον αἰχμήν.

77. "Many MSS. have ἐσ or εἰς in the text: some for a various reading.

But ἐπ' seems to require to be retained." Porson. These prep. are thus confounded in Ἀesch. Pr. 889. τοιάδ' ἐπ' ἔχθροὺς τοὺς ἔμοὺς ἐλθοι Κύπρις: ἐσ would imply entrance into the gates; ἐπ' signifies against.

79. "λένον" (the present part.) implies an endeavour, as Heath and Brunck properly remark, so that Valck's conjecture λένσον is unnecessary." Porson. Cf. 1231.

82. "φαεννὰς Ald. φαεννὰς Leid. Cant. φαενὰς M. In several MSS. πύλας and in J. as a various reading." Porson. "Φαεννὸς, like δευνάζειν, is a Doric or rather Ἀeolic form, but has been admitted by the tragic writers even into the regular senarii. Il. Δ. 77. δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο." Valck.

83. "ξύμβασιν edd. and MSS. with singular agreement. Brunck first restored the metre." Porson.

84. "Valck. thinks that the passage which Athenagoras Legat. p. 22. cites from Euripides, is taken from this place: ἀφειλε δ', εἰπερ ἔστ' ἐν οὐρανῷ

τὸν αὐτὸν ἀεὶ δυστυχῆ καθεστάνας.

85

## ΠΑΙΔΑΓΩΓΟΣ.

ὦ κλεινὸν οἴκοις, Ἀντιγόνη, θάλος πατρί,  
ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν  
μεθῆκε, μελάθρων ἐς διῆρες ἔσχατον,  
στρέατευμ' ἵδειν Ἀργεῖον ἰκεσίαισι σαῖς,

Ζεὺς, μὴ τὸν αὐτὸν δυστυχῆ καθεστάναι. The same critic conjectures βροτῶν for βροτὸν, which I have adopted; but he prefers χρῆν, in my opinion, without good reason." Porson. Cf. Hec. 1236. Valckenaer, Diatr. p. 69. has shown that such expostulations to the Deity, which to our ears savour of impiety, are not unusual in Euripides: Cycl. 355. Σύ τ', ὁ φαινοῦν ἀστέρων οἰκῶν ἔδρας, Ζεῦ Ξένι, ὅρα τάδε εἰ γάρ αὐτὰ μὴ βλέπεις, "Αλλὰς νομίζει, Ζεῦ, τὸ μηδὲν ἄν, θεός. Herc. F. 346. Σώζειν δὲ τοὺς σοὺς οὐκ ἐπιστάσαι φίλους." Αμαθής τις εἶ θεὸς, η δίκαιος οὐκ ἔφυς. Electr. 583. Πέποιθα δ', η χρὴ μηκέθ' ήγεισθαι θεὸν, Εἰ τάδικ' ἔσται τῆς δίκης ὑπέρτερα. Similarly Propertius, El. iii. 13, 19. Si Deus es, tibi turpe tuam servire pueliam.

85. "āel membr. Cant. J. quod et infra 549. habent Cant. M. R. Clemens, Aristoteles 1090. membr. Cant. M. R." Porson. See Pref. to Hec. init.

*Καθεστάναι*, to stand, to become, to he. "In the active voice of ιστημι, the following tenses have the *transitive* signification, to place: Pres. ιστημι, Imp. ιστην, Fut. στήσω, Aor. 1. ἔστησα. The following have the *intransitive* signification of stand: Perf. ἔστηκα, Plup. ἔστηκεν, Aor. 2. ἔστην. The perf. act. has the signif. of the pres., and the plup. of the imp.: ἔστηκα, I stand, ἔστηκεν, I was standing, ἔστηκώς, standing, &c. With this prevails commonly in the dual and plur. and in the other modes an abbreviated form of the perf. and plup., inclining to resemble the present of verbs in μι. The perfects thus ab-

breviated are chiefly four, τέτληκα, τέθηκα, βέβηκα, ἔστηκα. For the termination in ηκα, you must assume a simpler form or a second perfect in αα, several examples of which are actually preserved in the epic dialect, which is again syncopated. Thus τλάω—τέτληκα (τέτλαα) Plur. τετλάμεν, syncop. τέτλαμεν (with short α). Infin. τετλαέναι, syncop. τετλάναι (with short α)." Buttmann's Gr. Gr. p. 175. 186.

86. "πέρα for πατρὶ Markl., to avoid the figure Colophonia. Above 17. ὡ Θήβαισιν εὐτῆποις ἤναξ." Porson. "The dat. πατρὶ belongs to κλεινὸν θάλος (not to one of them alone) illustrious offspring to the father, and οἴκοις for ἐν οἴκοις." Maith. Gr. Gr. § 392. 3. Valck. explains the construction thus: κλεινὸν οἴκοις—θάλος πατρὶ: but θάλος without the epithet is unmeaning: cf. 198.

88. "μελάθρων δ' Ald. but most MSS. and Etymolog. p. 274, 26. omit δ'" Porson.

ἐς διῆρες ἔσχ., to the extreme division of the apartments, the upper story: Schol. Τὸ διηργμένον καὶ ὑπερκείμενον τῶν ὑπερφών. Thus Homer in the third book of the Iliad introduces Helen surveying the chiefs from the walls of Troy.

89. "ἰκεσίαις Ald. In the next verse Brunck asserts that ὡς ἦν is never used by the tragic writers for ἔως ἦν, and therefore changes it into ἐς τ' ἦν: but he is mistaken: ὡς ἦν signifies that. He who desires another to stay, that he may do something, in effect desires him to stay, until he has done it. Brunck labors

ἐπίσχες, ὡς ἀν προύξερευνήσω στίβον, 90  
 μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,  
 κάμοι μὲν ἔλθῃ φαῦλος, ὡς δούλω, ψόγος,  
 σοὶ δ', ὡς ἀνάσση· πάντα δ' ἐξειδὼς φράσω,  
 ἢ τ' εἶδον εἰσήκουσά τ' Ἀργείων πάρα,  
 σπουδὰς ὅτ' ἥλθον σῷ καστιγνήτῳ φέρων, 95  
 ἐνθένδ' ἐκεῖσε, δεῦρο τ' αὖ κείνου πάρα.  
 ἀλλ' οὕτις ἀστῶν τοῖσδε χρίμπτεται δόμοις·  
 κέδρου παλαιὰν κλίμακ' ἐκπέρα ποδὶ,  
 σκοπεῖ δὲ πεδία, καὶ παρ' Ἰσμηνοῦ ρόας,  
 Δίερκης τε νᾶμα, πολεμίων στράτευμ' ὅσον. 100

under the same misapprehension in Homer Hymn 160: *Εἰ δ' ἔθέλεις, ἐπίμεινον, ἵνα πρὸς δώματα πατρὸς Ἐλθωμεν,* where he reads *ἴως* for *ἵνα.*" Porson.

91. 92. "Euripides connects different moods, because they refer to different times. Had the metre permitted, he might have said *ἴζεται*, but he preferred *ἔλθῃ*, which King has properly put in the place of *ἔλθοι* on the authority of MSS. Aristophanes Plut. 329. has varied the moods in like manner, *Δεινὸν γὰρ εἰ τριψθόλον μὲν οὐνεκα 'Ωστιζόμεσθ' ἔκάστοτ' ἐν τῇ 'κκλησίᾳ, Αὐτὸν δὲ τὸν Πλούτον παρείν τῳ λαβέεν*: where the former (*τὸν ὀστῆσθαι*) happened in fact every day: but the latter (*τὸν παριέναι τὸν Πλούτον*) depended on the event of the future. Yet elsewhere he has joined different moods with relation to the same time, as Vesp. 282. *Λέγων, ὡς φιλαθήναιος ἦν καὶ τὰν Σάμῳ πρῶτος κατέποι.* For *μή τις*, according to Musgr., a Paris Ms. has *εἴ τις*, which Valck. has preferred: *ἔλθῃ* is given by C. Cant. J. L. besides the MSS. of King." Porson. Heath renders *μή* by *num*, in which case it must be understood before *ἔλθῃ* in the sense of *ne: whether any one is in sight, and lest censure should attach to me: to this interpretation Scholef. inclines. In a note on Middleton, Greek Article*

p. 522. he has adduced a similar construction from St. Paul, I Thess. iii. 5. *ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασσεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται δ κόπος ἡμῶν,* 'I sent to know your faith, whether the tempter have tempted you by any means, and *lest* (in that case) our labour be in vain.' Hermann in Class. J. xlii. 350. thus clearly explains the principle of the two constructions: *μή* with the indic. merely relates to a point on which information is sought, whether it is so or not: *μή* with the subj. to a circumstance or result of which we are apprehensive. See Blomf. *Æsch. Cho.* 259. Cf. Orest. 1263. *ὅδε τίς ἐν τρίβῳ φαντάζεται;*

*φαῦλος—ψόγος.* The severe restrictions under which females were kept from appearing in public are shown by a similar passage in the Andromache, where the chorus thus addresses Hermione, v. 876. *ἀλλ' εἰσιθ' εἴσω, μηδὲ φαντάζου δόμων Πάροιθε τῶνδε, μή τιν' αἰσχύνην λάβης Πρόσθεν μελάθρων τῶνδ' ὄρμαμένη, τέκνον.*

95. The same line occurs below 143.

97. " *ἔγχριμπτεται* or *ἔγχριπτεται* some Miss." Porson. Cf. 822.

98. *κλίμακα:* thus in the Od. A. 330. of Penelope, *Κλίμακα δ' ὑψηλὴν κατεβήσατο οἷο δόμοιο.*

## ΑΝΤΙΓΟΝΗ.

ὅρεγε νῦν ὅρεγε γεραιὰν οὐτοῦ πάτησι  
νέα χεῖρ, ἀπὸ κλιμάκων,  
ποδὸς ἵχνος ἐπαντέλλων.

Παι. ἴδοù ξύναψον, παρθέν· εἰς καιρὸν δ' ἔβης·  
κινούμενον γὰρ τυγχάνει Πελασγικὸν  
στράτευμα, γωξίζουσι δ' ἀλλήλων τόχους. 105

Αν. ίὰ πότνια παῖ Δατοῦς  
Ἐκάτα, κατάχαλκον ἄπαν  
πεδίον ἀστράπτει.

Παι. σὺ γάρ τι φαύλως ἥλθε Πολυνείκης χθόνα, 110  
πολλοῖς μὲν ἵπποις, μυξίοις δ' ὑπεροις βρέμων.

Αν. ἄρα πύλαι κλείθροις,  
χαλκόδετά τ' ἔμβολαι 2. . . . .  
λαινέοις Ἀμφίονος ὄργανοις 3. . . . .  
τείχεος προμοσται; 115

Παι. Οὔρσει τά γ' ἔνδον ἀσφαλῶς ἔχει πόλις.

101. "Thus Ald. and a portion of the MSS. Others γηραιὰν, as Brunck has edited. King prefers ὅρεγέ μοι γραῖαν, with the approval of Valck." Porson. With νέα the dat. χειρὶ must be understood.

103. "Most of the MSS. have ἐπαντέλλων, some ἐξαντέλλων, but Hesychius ἐπαντέλλων, from a Tragic Lexicon, as seems probable. From the same he took πυρσᾶς γένυσιν above 32. Πολύβῳ τροφεῖ 45. δάκω φρένα 394. &c." Porson. Schol. ἐπανάγων: this verb is generally used in a neuter sense: Herc. F. 1052. κεχυμένος ἐπαντέλλει, sc. ἐαυτόν: Σεσ. Λγ. 26. Ἀγαμέμνονος γυναικὶ σημαίνω τορῶς Εὐνῆς ἐπαντέλασαν ὡς τάχος.

104. ξύναψον Gl. ἄρμοσον τὴν χειρά σου τῇ ἔμῃ: cf. 714.

106. "Valck. wishes to omit δ', on the authority of a Leyden Ms. But others have it, as well as Eustathius II. B. p. 239, 23=181, 22, whom Valck.

himself cites." Porson.

108. "Valck. has suggested that Eustathius II. E. p. 512, 40=388, 9. has alluded to this passage; and in II. Δ. p. 471, 41=359, 29. cites most corruptly κατέσχον ἄπαν πεδίον ἀστράπτει. Milton has imitated it, Par. Lost iii. 326. 'The field, all iron, cast a gleaming brown.'" Porson. Lucret. ii. 327. Fulgor ibi ad cœlum se tollit, totaque circum Aëre renidescit tellus. Virg. Æn. xi. 601. ferreus hastis Horret ager. Xen. K. Π. vi. 4, 1. ηστραπτε μὲν χαλκῷ, ηνθει δὲ φοινικίσι πάτα ἡ στρατία.

114. ὄργανοις, Schol. τοῖς ἔργοις, ἐκ τοῦ ποιῶντος τὸ ποιόμενον καὶ Σοφοκλῆς (Polyido Fr. iv.) Ξουθοῦ μελίσσης κηρύπλαστον ὄργανον, ἀντὶ τοῦ ἔργου.

116. "Lucian ridicules this line in his Jupiter Tragedus ii. p. 646. Θάρσει τὰ γέρθεν ἀσφαλῶς ἔχει θεοῖς: whence it might appear that he had read πόλει." Porson. "Adverbs are

ἄλλ' εἰσόρα τὸν πρῶτον, εἰ Βούλει μαθεῖν.

Av. τίς οὗτος ὁ λευκολόφας,  
πρόπταρ ὃς ἀγεῖται στρατοῦ,  
πάγχαλην ἀσπίδ' ἀμφὶ 120  
βραχῖονα κουφίζων;

Παι. λοχαγὸς, ὁ δέσποινα. Αν. τίς, πόθεν γεγώς;  
αὔδασον, ὁ γεραῖ, τίς ὄνομάζεται;

Παι. οὗτος Μυκηναῖος μὲν αὐδᾶται γένος,  
Λερναῖα δ' οἰκεῖ νάμαθ', Ἰππομέδων ἄναξ. 125

Av. Ἑ, Ἑ, ὡς γαῦρος, ὡς φοβερὸς  
εἰσιδεῖν, γίγαντι  
γηγενέτα προσόμοιος,  
ἀστερωπὸς ἐν γραφαῖσιν,  
οὐχὶ πρόσφορος ἀμερίω γέννα. 130

Παι. τὸν δ' ἔξαμείβοντ' οὐχ ὅρᾶς Δίρκης ὕδωρ  
λοχαγὸν; Αν. ἄλλος ἄλλος ὅδε τευχέων τρύπος.

often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adv., with the verb εἶναι, as καλῶς ἔχει, i. e. καλὸν ἔστι.” Matth. Gr. Gr. § 604.

119. “ἄγει Ald. ἥγεῖται Grot. Julian. Cæs. p. 313. C. and most MSS. ἀγεῖται, which Barnes has edited, is in the Schol. C. Flor. L. the membr. and five others, if Burton may be trusted; but I suspect that some of those exhibit ἥγεῖται.” Porson.

121. “Valck. has edited βραχίονα: βραχίονι Aldus. MSS. differ. [Cf. 1638.] ἔχων Cant. R. but κουφίζων in both for a various reading.” Porson.

124. Compare the descriptions of these chiefs in Aesch. S. c. Th. 371. Soph. Ed. Col. 1313. Eur. Suppl. 863. In all these a chief, Eteocles, is mentioned as one of the seven; in the present enumeration he is omitted, and Adrastus makes up the number.

129. ἀστερωπὸς ἐν γρ., alluding to the device upon his shield, representing Argus with his hundred eyes: cf.

Eurin. Phæn.

v. 1130. He is called *stellatus Argus* by Ovid Met. i. 664. cf. ibid. 498. videt igne micantes, *Sideribus similes*, oculos.

130. “οὐχὶ Ald. and most MSS. King from K. has edited οὐ, and in the next line ἀμερίων, but ἀμερίω, which is supported by Aldus and part of the MSS., seems better.” Porson.

131. ἔξαμείβοντα i. e. ἐκπεράντα: this meaning is omitted in many Lexicons: it is thus used in Aesch. Pers. 135. τὸν ἀμφίζεντον ἔξαμείψας Ἀμφοτέρας ἄλιον Πρῶτα κονδὺν αἷς: also intransitively in Eur. Or. 266. εἰ μὴ ἔξαμείψει χωρὶς ὅμητων ἐμῶν, Hesych. πορεύσεται: literally shall change his position, shall vanish.

132. “King has erased λοχαγὸν on the authority of MSS. and has edited from K. ἄλλος γὰρ ἄλλος τοῦδε. But even that Ms. adds λοχαγὸν from a second hand, and it is retained by the Cambridge and Leyden MSS. and probably others.” Porson.

τίς δ' ἔστιν οὗτος; Παι. παῖς μὲν Οἰνέως ἔφε  
Τυδεὺς, "Ἄρην δ' Αἴτωλὸν ἐν στέρενοις ἔχει.

Av. οὗτος ὁ τᾶς Πολυνείκεος, ὡς γέρον, 135  
αὐτοκαστιγνήτας νύμφας  
όμογαμος κυρεῖ;

ὡς ἀλλόχρεως ὄπλοισι, μιξοβάρυθρος.

Παι. σακεσφόροι γὰρ πάντες Αἴτωλοι, τέκνον,  
λόγχαις τ' ἀκοντιστῆρες εὐστοχάτατοι. 140

133. ἔφε for ἔστι: see Med. 696. The imperf. is used for the pres. by Virgil Ecl. i. 80. Ille tamen hanc mecum poteras requiescere noctem: also Ovid Met. i. 679. Quisquis es, hoc poteras mecum considere saxo.

134. "Ἀρῆν Ald. and almost all MSS. which Valck. has erroneously changed into "Ἀρῆ. In Aesch. S. c. Th. 45. the metre requires "Ἀρῆν." Porson. Cf. 950. 1020. In Agam. 45. Blomf. has left "Ἀρῆ, which he considers as defensible, because Sophocles Ed. T. 190. uses "Ἀρέα. With respect to the expression "Ἀρῆν Αἴτωλὸν, it is susceptible of several interpretations: either that he wore the same armour as the Aetolians, (which is most probably the meaning of this passage:) or that he possessed the martial spirit of his countrymen: the latter is adopted by Blomf. Gloss. Agam. 77. who cites from Aesch. Suppl. 745=757. γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἀρῆς. Soph. El. 1243. "Ορα γε μέντοι, κανὸν γυναιξὶν ὡς Ἀρῆς ἔνεστιν. The Schol. suggests a third explanation, that allusion is made to a representation on his shield of the chase of the Calydonian boar, which took place under Æneus: and he refers to a line in Callimachus, Εἴμι τέρας Καλύδωνος, ἥγω δὲ Αἴτωλὸν Ἀρῆα, where however the words seem to signify, *I am the leader of the Aetolian forces.* Potter has happily preserved the ambiguity of the original: *in his breast he bears th' Aetolian Mars.*

135. Is he the husband of the bride who is own-sister to the bride of

Polynices? The daughters of Adrastus, according to the Schol., were named Argea and Deipyle; Polynices married the former, Tydeus the latter.

138. "In some MSS. ἀλλόχροος, a form which is extant in Hipp. 176. Below 142. ἐπεγνώρισα M. R." Porson.

139. σακεσφόροι: 'the Aetolian warriors lift the long square targe,' Potter. "Homer makes use of σάκος and ἀσπὶς indiscriminately. But Eurip. here uses the word σάκος in σακεσφόρος in its precise and proper sense, as a barbaric shield of a figure different from the Grecian ἀσπίς, which was round, perhaps like that which sculptors have generally given to Mezen-tius; with the same precision Homer calls this hero σακεσπάλος ἵπποτα Τυδεύς: (Il. E. 126.) The spear was a common weapon, and in the hand of every warrior of old times, but not uniformly of the same size and use: in Homer the combatants generally threw their spears, measuring the distance by their strength. The pro-tended spear, ὀρεκτὴ μελίη, is the weapon with which Eurip. arms the contending brothers, who use it in close fight till it is broken in the hand of each; the massive javelin, the barbaric λόγχη, was in use only among the troops of Tydeus, who in the attack on the town drove the Thebans from the walls, Αἴτωλοιν λόγχαισιν ἀκοντίζοντες, (*infra* 1182.) hurling their Aetolian spears to the battlements." Potter.

Αν. σὺ δ', ὁ γέρον, πῶς αἰσθάνεις συφῆς τάδε;

Παι. σημεῖ ιδὼν τότ' ἀσπίδων ἐγνώσισα,

σπονδὰς ὅτ' ἥλ.ον σῷ κασιγνήτῳ φέρων,

ἢ προσδεδοχὰς, οἵδα τοὺς ὀπλισμένους.

Αν. τίς δ' οὗτος ἀμφὶ μνῆμα τὸ Ζήθου περᾶ, 145

καταβόστρυχος, ὅμμασι γοργὸς

εἰσιδεῖν, νεανίας;

Παι. λοχαγός. Αν. ὡς ὄχλος νιν ὑστέρω ποδὶ

πάνοπλος ἀμφέπει.

Παι. ὅδ' ἔστι Παρθενοπαῖος, Ἀταλάντης γόνος. 150

Αν. ἀλλά νιν ἀ κατ' ὅρη μετὰ ματέρος

"Ἄρτεμις ἱερένα,

τόξοις δαμάσσασ' ὀλέσειεν,-

*Εἰνασατ ὃς ἐπ' ἐμὰν πόλιν ἔβα πέρσων.*

Παι. εἴη τάδ', ὁ παῖ, ξὺν δίκῃ δὲ ἥκουσι γῆν. 155

ὅ καὶ δέδοικα μὴ σκοπῶσ' ὄσλως θεοί.

143. A line repeated from 95. above.

145. "τοῦ is omitted in the Cambr. Ms.; for it C. K. L. M. R. substitute τὸ, also J. as a correction. Thus also Valck. has edited from the Leyden MSS. Rightly. The tragic writers rarely prefix the article to proper names, unless for the sake of emphasis, or in the beginning of a sentence, in which case a particle is inserted, as below 522. Suppl. 129. In Soph. Phil. 1357. πῶς τῷ πανάλει παιδὶ τοῦ Λαερτίου; Aldus and MSS. τῷ correctly: *ibid.* 677. Τὸν πελάταν λέκτρων ποτὲ τοῦ Διός. Ald. and MSS. omit τοῦ. Read τῶν. I say rarely, not never, as Valck. seems to determine on this passage." Porson. Thus Elmsl. has edited in Soph. CEd. C. 1389. καλῶ τὸ Ταρτάρου-Ἐρεβος. On the elliptical construction τίς δ' οὗτος περᾶ, for τίς ἔστιν οὗτος ὁ π., see Porson on Hec. 499.

μνῆμα τὸ Ζήθου, Schol. κοινὸς μὲν

ἀμφῶν δ τάφος Ζήθου καὶ Ἀμφίορος: thus the same warrior is described by Aeschylus S. c. Th. 523. as προσταχθέντα Βορράλαις πύλαις, Τύμβον καὶ αὐτὸν Διογενοῦς Ἀμφίονος: and again 532. as ὡμὸν, οὕτι παρθένων ἐπώνυμον, Φρόνημα, γοργὸν δὲ ὅμιλον ἔχων.

146. "γοργός τ'" in some MSS." Porson.

148. "Valck. conjectures οὗσος ὄχλος, which Brunck has edited. I do not see why Antigone could not as well say, *How the crowd follows him!* as, *How great a crowd follows him!*" Porson.

153. "τόξοισιν King from his best Ms. If any one shall choose to form an hexameter out of 152. 153. he will meet with no opposition from me. I have also erased γ with Brunck, which King had added from conjecture. δαμάσσασα Ald." Porson.

156. "φ Ald. but δ in almost all MSS." Porson. Cf. 270. Hec. 13.

- Αν. ποῦ ποῦ δ' ὡς ἔμοι  
μιᾶς ἐγένετ' ἐκ ματέρος  
πολυπόνω μοίρα, *Brunck*  
ὡς φίλ.τατ', εἰπὲ ποῦ στὶ Πολυνείκης, γέρον; 160
- Παι. ἐκεῖνος ἐπτὰ παρθένων τάφου πέλας  
Νιόβης, Ἀδεάστῳ πλησίον παραστατεῖ.  
ὁρᾶς; Αν. ὁρῶ δῆτ' οὐ σαφῶς, ὁρῶ δέ πως  
μορφῆς τύπωμα, στέργοντα τ' ἐξηκασμένα.  
ἀνευάκεος εἴθε δρόμον νεφέλ.ας 165  
ποσὶν ἐξανύσαμι δι' αἰθέρος  
πρὸς ἔμον ὄμογενέτορα·  
περὶ δ' ὡλένας δέρα φιλτάτη  
Βάλοιμι χρόνῳ φυγάδα μέλεον.  
ὡς ὅπλ.οισι χρυσέοισιν ἐπρεπής, γέρον,  
ἔφοις ὄμοια φλεγέθων 170  
Βαλαῖσιν ἀελίου.
- Παι. ἦξει δόμους τούσδ', ὥστε σ' ἐμπλῆσαι χαζᾶς,

157. "Some MSS. give *ποῦ* only once, as King and Valck. have edited: *ποῦ ποῦ δ'* Brunck from his membr." *Porson.*

158. "Hom. Il. xix. 293. *τούς μοι μίᾳ γείνατο μήτηρ.*" *Schæf.*

161. The children of Niobe, according to Ovid, Met. vi. consisted of seven sons and seven daughters; according to Homer, Il. Ω. 603. of six sons and six daughters; according to Hesiod, of ten sons and ten daughters.

163. Cf. Eur. Heracl. 495. *κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως.*

164. "ἐξηκασμένα, the Attic form, on the suggestion of Valck., has been restored by Brunck for ἐξεικασμένα. Julian. Orat. viii. p. 247. D. οὐχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπωμα στέργων τε ἐξεικασμένα πρὸς ἀρχέτυπον σώματος" where Wyttenbach Epist. Crit. p. 23. has compared this passage of Eurip." *Porson.* Cf. 62. *Blomf.*

on *Æsch.* Choëph. considers ἤκαστεν as belonging to the later Attics.

165. Cf. Alc. 251. *οὐρανίαι τε δῖναι Νεφέλας δρομαίου.*

168. The order of constr. is: βάλοιμι δ' ὡλένας περὶ χρ. φυγάδα μέλ. δέρα φ.: cf. 196. *Bacch.* 609. *τῷ δὲ περὶ βρόχους ἔβαλλε γόνασι.* Tro. 757. ἀμφὶ δ' ὡλένας "Ἐλισσ' ἔμοις νάτοισι.

169. "βάλλοιμι Ald. βάλοιμι Leid. A. C. Cant. D. M." *Porson.*

170. "You may with little trouble form a senarius out of this line: ὡς χρυσέοις ὅπλοισιν. But there is no necessity. See Orest. 1512. The Flor. Ms. has ἐκπρεπής, Ald. and several Miss. εὐπρεπής, M. R. εὐτρεπής. Again ἔφοισιν King from K." *Porson.* Cf. Hec. 558. Alc. 343. *Æsch.* S. c. Th. 90.

171. Cf. Hom. Il. X. 134. ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ "Η πυρὸς αἰθομένοιο, ἡ ἡελίου ἀνιδύτος.

173. "ἐκπλῆσαι Ald. ἐμπλῆσαι most

ἔνσπονδος. Αν. οὗτος δ', ὡς γεραιὲ, τίς κυρεῖ,

ὅς ἄρμα λευκὸν ἥνιοστροφέῖ Βεβάς; 175

Παι. ὁ μάντις Ἀμφιάραος, ὡς δέσπουν', ὅδε

σφάγια δ' ἄμ' αὐτῷ, γῆς φιλαιμάτου ρούι.

Αν. ὡς λιπαροζώνου θύγατερ

Ἄελίου Σεληναία,

χρυσεόκυκλον φέγγος,

ὡς ἀτρεμαῖα κέντρα

καὶ σώφρονα πάλοις <sup>θύμη</sup>

μεταφέρων ιθύνει.

ποῦ δ' ὃς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει,

Καπανεύς; Παι. ἐκεῖνος προσβάσεις τεκμαίρεται

Mss." Porson. As Valck. observes, the phrases ἐμπλήσαι βίον, ἄθλους, κακὰ are used, but ἐκπλήσαι is generally followed by an accus. of the object, and a gen. of the thing: cf. 730. τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου: Hel. 768. οὐ γὰρ ἐμπλήσαιμι σε μύθων.

174. "τίς; πόθεν κυρεῖ; Ald. Cant. J. L. Flor. Leid. B. πόθεν is omitted in Grot. K. τίς in M. R. κυρεῖ in C. Leid. A. and others. The last reading is good in itself, but the answer does not correspond. Valck. thinks that it originates from v. 122." Porson.

175. Schol. λευκὸν τὸ ἄρμα φῆσι διὰ τὸν ἵππον: ἐκ γὰρ τῶν ἵππων τὸ ἄρμα λέγει: cf. 615. Virg. Ἀην. x. 575. bijugis infert se Lucagus albis. The verb ἥνιοστροφέω occurs in Aesch. Cho. 1009. also the subst. ἥνιοστρόφος in Soph. El. 731. The constr. is βεβῶς ἄρμα λ. ἥν. as in Phaeth. Fr. viii. 5. νῶτα Σειρίου βεβῶς.

177. "φιλαιμάτοι Ald. and many MSS. φιλαιμάτου Grot. with others. For ροᾶι some MSS. have ροᾶῖς: ροᾶῖ is an emendation of Musgr., adopted by Brunck." Porson. Cf. 1126.

178. "λιπαρόζωνe Brunck from conjecture." Porson. Burges also con-

siders this epithet as more applicable to the Moon than the Sun, comparing Theocr. Id. ii. 165. χαῖρε Σεληναία λιπαρόχροε.

θύγατερ Ἄελίου. Schol. Κατὰ μὲν τὴν μυθικὴν ἱστορίαν ἀδελφὴ Ἡλίου ἡ Σελήνη" (ἄμφω γὰρ ἐκ Λητοῦς καὶ Δίὸς) κατὰ δὲ τὸν φυσικὸν λόγον θυγάτηρ, ἐκεῖθεν ὕσπερ ἐκ πηγῆς ἀριομένη τὸ φῶς. See Med. 830.

180. "χρυσόκυκλον some MSS." Porson.

181. "ἀτρεμέα Ald. ἀτρεμαῖα Cant. Flor. J. K. L. M." Porson. Schol. εἰκότως ἡσυχῆ καὶ σωφρόνως ἐλαύνει ὁ Ἀμφιάραος. Οἶδε γὰρ ὡς μάντις τὰ ἀποβηθέμενα. Thus above 171. ὅμοια for ὅμοιως.

181. κέντρα, Schol. μάστιγας. Hipp. 1190. καν τῷδ' ἐπῆγε κέντρον εἰς χεῖρας λαβὼν Πάλοις διαρτῆ. See Monk's note.

183. "μετάφρενον corruptly Eust. II. E. p. 557, 36=423, 22." Porson. Paraphr. τὴν μάστιγα ἔνθεν κακεῖθεν φέρων τοῖς πάλοις.

184. Cf. Aesch. S. c. Th. 448. ὅλοιθὺς πόλει μεγάλ' ἐπεύχεται.

185. "Mss. and all edd. before Brunck add ἔπτὰ after ἐκεῖνος: he has rejected it from the conjecture of Valck. The Flor. Ms. omits Καπανεύς,

πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν.

186

Av.

ἰὰ Νέμεσι καὶ Διὸς

Βαρύβρομοι βρονταὶ,  
κεραύνιον τε πῦρ αἰθαλόεν,  
σύ τοι μεγαληγορίαν  
ὑπεράνορα κοιμίζοις.

190

ὅδ' ἔστιν, αἰχμαλωτίδας  
ὅς δορὶ Θηβαίας Μυκήναισι

Λερναίᾳ τε δάσει τριάντα,  
Ποσειδανίοις Ἀμυμανίοις

195

ὑδασι δουλείαν περιβαλάν.  
μήποτε, μήποτε τάνδ', ὡς πότνια,

as Barnes suggested; but this name is necessary. For *τεκμάρεται* K. has *σκοπεῖ*, which King has injudiciously adopted." Porson. Virg. Aen. viii. 220. Accessum lustrans, *huc ora ferebat et illuc*. Statius Theb. x. 834. says of Capaneus, *Ardua mox torvo metitur culmina visu*.

187. "Νέμεσις edd. MSS. and Suid. under Νέμεσις and ὑψηλοτέρας. But under the word *ἰὰ* he has Νέμεσι, which Toup approves under Νέμεσι. In Soph. El. 792. Aldus and the old MSS. have correctly Νέμεσι. The emendation of Dawes in Aristoph. Ran. 920. *ξύνεσι* for *ξύνεσις*, has been neglected by Brunck, but adopted by Invernizius from the Ravenna Ms. Thus below 199. some MSS. have "Αρτεμις." Porson.

189. "πῦρ. Many MSS. φῶς." Porson. Eur. Tro. 80. ἐμοὶ δὲ δώσειν φῆσι πῦρ κεραύνιον: Alc. 126. Διόβολον πλάκτρον πυρὸς κεραύνιον. Æsch. Pr. 1028. βιττέσθω μὲν αἰθαλούσσα φλόξ. Hor. Carm. i. 34, 5. Diespiter, *Igni corusco nubila dividens*.

190. "μεγαλανορίαν Ald. MSS. Eustathius μεγαλήνορα ὑπερηνορίαν, Il. Δ. p. 462, 4=351, 38.: μεγαληγορίαν, which the Schol. seems to have read, has been approved by Valek. and Toup, and edited by Brunck and

Beck. κοιμίζεις Ald. and several MSS. κοιμίζοις the edd. of Grotius and King, K. as a various reading, Cant. M. R. A marginal scholium notices both readings." Porson. Blomf. S. c. Th. 220. is of opinion that the words σύ τοι are never construed otherwise than with the indicative: Orest. 578. Heracl. 733. Soph. El. 624. On the signif. of κοιμίζω see Hec. 472. Æsch. Pers. 832. Ζεὺς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν Φρονημάτων ἔπεστιν, εὐθυνος βαρύς.

194. 195. "δώσειν Ald. and MSS. δώσει Canterbury. δώσων K. Ποσειδανέοις Ἀμυμανέοις Ald. Ποσειδανέοις Grot. I have given the simple vowel for the diphthong from some MSS." Porson. Schaefer suggests a note of interrogation after περιβαλάν. Potter has thus rendered the passage: Shall he to proud Mycenæ, and the fount Of Lerna gushing from the trident's stroke, To Amymone's banks, Neptunean stream, In slavery lend th' unhappy dames of Thebes, The captives of his spear? But the dat. Ποσειδ. Ἀμυμ. ὕδασι is not to be taken in apposition with Λερναὶ τριάντα, but as dependent upon περιβαλάν: introducing slavery about the waters of Amymone: i. e. settling the captives there as slaves. Cf. 125.

χρυσεοβόστρυχον ὡς Διὸς ἔρνος,  
"Ἄρτεμι, δουλοσύναν τλαίνη.

Παι. ὡς τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας  
ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου  
εἰς τέρψιν ἥλθες, ὃν ἔχρηζες εἰσιδεῖν.  
ὅχλος γὰρ, ὡς ταραγμὸς εἰσῆλθεν πόλιν,  
χωρεῖ γυναικῶν εἰς δόμους τυραννικούς.  
φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ, 205  
σμικρὰς δ' ἀφορμὰς ἢν λάβωσι τῶν λόγων,  
πλειόνις ἐπεισφέρουσιν· ἥδονὴ δέ τις  
γυναιξὶ, μηδὲν ὑγίεις ἀλλήλας λέγειν.

## ΧΟΡΟΣ.

Τύριον οἶδμα λιποῦσ' ἔβαν, στροφή.  
ἀκροθίνια Λοξίᾳ, 210

198. "χρυσεοβόστρυχε King, Valck., Brunck, and others. But the Aldine reading *χρυσεοβόστρυχον* is afforded by K. L. Cant. by the first hand, and by M. for a various reading. A comma must be placed after *πότνια*, and omitted after *χρυσεοβόστρυχον* with Grotius." Porson.

*ἔρνος*, scion of Jove: cf. θάλος above 86. *ὅξος*, Hec. 122.

203. "I see nothing wrong in this. Yet Valck. with an unfortunate conjecture reads, *ὅχλος γὰρ, διπερ ἔναγχος εἰσῆλθεν πόλιν*. But the only passage where *ἔναγχος* occurs in tragedy he has shown to be faulty, and has corrected it." Porson.

205. "γὰρ Aldus and MSS. δὲ Stobæus lxxi. p. 433, 15. ed. Gesner. lxxiii. p. 310. Grot. Again Aldus has edited *θηλειῶν γένος ἔφυ*, by combining two readings equally good, *θηλειῶν ἔφυ*, and *θηλειῶν γένος*. The former is retained by almost all MSS. except that J. has *γένος* over *χρῆμα*; the latter, which is noticed by Gesner in the margin as a various reading, has been preferred by Brunck." Porson. The following are instances in which *χρῆμα* forms a periphrasis, given by

Matthiae § 430. 6. Herod. i. 36. σὺν μέγα χρῆμα for μέγας σὺν. Aristoph. Nub. 2. τὸ χρῆμα τῶν νυκτῶν. Xen. Cyrop. ii, 1, 5. σφενδονητῶν παμπολύ τι χρῆμα. In these it conveys the idea of *immensity*: in Euripides it seems to imply *contempt*: as in Androm. 181. ἐπίφθονόν τι χρῆμα θηλειῶν ἔφυ: 725. ἀνειμένον τι χρῆμα πρεσβυτῶν γένος, al. ἔφυ: Suppl. 955. σμικρὸν τὸ χρῆμα τοῦ βίου. Valck. compares Ovid. Ep. e Ponto ii. 7, 37. res timida est omnis miser.

206. "σμικρὰς τ' King from K. τῶν φύγων Stobæus in the edd. of Gesner and Grot. but τῶν λόγων Trincavellus." Porson.

208. "ἀλλήλαις Ald. several MSS. and the Etymologus p. 420, 19. Musgr. has correctly edited ἀλλήλας from two MSS. and this is also found in the Cambr. Ms. by the first hand, in M. as a various reading, and Stobæus in the Paris Ms. and the first ed.: ἀλλήλαις λέγονται is they say to one another; ἀλλήλας λέγονται, they say one of another. Scaliger also had noticed ἀλλήλας according to Burton, from a Ms. as I suppose." Porson.

Φοινίσσας ἀπὸ νάσου,  
 Φοίβῳ δούλα μελάθρων,  
 ἦν ὑπὸ δειράστη νιφοβόλοις  
 Παρνασσοῦ κατενάσθην,  
 Ἰόνιον κατὰ πόντον, ἐλάτα  
 πλεύσασα, περιρρυτῶν  
 ὑπὲρ ἀκαρπίστων πεδίων  
 Σικελίας Ζεφύρου πνοαῖς  
 ἵππεύσαντος, ἐν οὐρανῷ  
 κάλλιστον κελάδημα.  
 πόλεος ἐκπροκριθεῖσ' ἔμαις,  
 καλλιστεύματα Λοξία,  
 Καδμείων ἔμολον γᾶν,

215

ἀντιστροφή.

212. Φ. δ. μελ., as an attendant at the shrine of Phœbus: Φοίβῳ for Φοίβου, schema Colophonium: see v. 86. 286.

213. Ἰνα — κατενάσθην, in which case I should have been dwelling: Soph. Ο. T. 1389. Ἰν' ἦν τυφλός τε καὶ κλύων μηδέν. Aesch. Prom. 753. τί — οὐκ ἐν τάχει Ἐρρίψ' ἔμαυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας, Ὁπως πέδῳ σκήψασα, τῶν πάντων πόνων Ἀπηλλάγην. Soph. Ο. T. 1392. τί μ' οὐ λαβῶν Ἑκτεινας εἴθις, ὡς ἔδειξα μήποτε ἔμαυτὴν ἀνθρώπουσιν, ἔνθεν ἦν γεγώς: See Matth. Gr. Gr. § 520. obs. 5. Monk Hipp. 643. Hec. 806. add.

“δειράστη νιφοβόλοιο Ald. contrary to almost all MSS.: an error originating in the similar form of ο and ε or σ.” Porson.

215. Ἰόνιον κατὰ πόντον, not the sea between Greece and Italy, which would have been quite out of the route from Tyre to Delphi, but the sea that washes the coast of Ionia, the Aegean, as above Τύριον οἶδα, the sea off the coast of Tyre. “This sea Herodotus v. 50. terms θάλασσαν τὴν Ἰόνων.” Scholef.

Ἐλάτα for νητ, as abies, Virg. Aen. viii. 91. Labitur uncta vadis abies.

216. “Musgr. rightly interprets περιρρύτων Σικελίας by & Σικελίαν

περιρρύει, of which constr. he adduces as instances δίκας ἀφόβητος and ζψαντος ἔχχον from Soph. Ο. T. 885. 969. [See Hec. 235.] Horace understood the passage in the same way, Carm. iv. 4, 43. Ceu flamma per tēdas, vel Eurus Per Siculas equitavit undas. Eustathius also interprets ἀκάρπιστα πεδία by τὴν θάλασσαν, II. O. p. 1003, 60—1001, 51. [II. A. 316. παρὰ θῖν' ἀλλὸς ἀτρυγέτοι.] To no purpose therefore is King's conjecture, which Beck has edited, εὐκαρπίστων, although the MSS. D. K. have it. Again οὐν οὐρανῷ, the conjecture of Valck., spoils the metre. But he and King consider the verses 209—245. as monostrophics.” Porson. With respect to the objection that the wind blowing from Sicily, i. e. from the west, would be adverse to those sailing from Tyre to Thebes, in consequence of which some have suggested Κιλικίας for Σικελίας, the Schol. suggests a satisfactory solution, that the season of the year, the spring, is alone indicated by the periphrasis.

217. πεδίων: thus campus is applied to the sea: Virg. Aen. vi. 724. cœlum, et terram, camposque liquentes: x. 214. campos salis ære ruebant.

221. “πόλεος for πόλεως Musgr.” Porson.

κλεινῶν Ἀγηοριδᾶν,  
όμογενεῖς ἐπὶ Λαῖου  
πεμφθεῖσ' ἐνθάδε πύργους.  
ἴσα δ' ἀγάλμασι χρυσοτεύκτοις  
Φοίβω λάτρις ἔγενόμαν.

Ἐτὶ δὲ Κασταλίας ὑδωρ  
ἐπιμένει με, κόμας ἐμᾶς  
δεῦσαι παρθένιον χλιδὰν,  
Φοιβείασι λατρείας.

Ἓ λάμπουσα πέτρα πυρὸς  
δικόρυφον σέλας ὑπὲρ ἄκρων  
Βακχείων Διονύσου,  
οἵνα θ', ἀ καθαμέριον  
στάζεις τὸν πολύκαρπον οἱ-  
νάνθας ιεῖσα βότρυν·  
Σύθεά τ' ἄντρα δράκοντος. οὐ-

225. ὅμογενεῖς—πύργοι: claiming a kindred origin, from Cadmus, the son of Agenor, the King of Phœnicia.

227. Potter : ' Nor will the god  
more precious hold The sculptured  
forms that breathe in gold.' The word  
*loa* Elmsley asserts to be improperly  
circumflexed : see Hec. p. ix.

"χρυσοτεύκτοις Aldus: χρυσεοτεύκτοις MSS. whence Musgr. χρυσεοτύποις, as Electr. 473." Porson.

228. "So Aldus: some γενόμαν.  
But a fourth Pæon answers very well  
to a Cretic, as *νιφοβόλαις*, Δατου 213.  
225." Porson.

233. "is Ald. & the Cambr. Ms. as a various reading, M. and R. A little above κόμας ἐμᾶς for ἐμὰς as Brunck from the membr." Porson.

λάπτουσα — σέλας, in an active sense; as below 248. Ἀρης αἷμα δάιον φλέγει. See Hec. 526.

234. δικόρυφον σ. Parnassus was a mount with two peaks, one sacred to Apollo, the other to Bacchus. Bacch. 306. ἔτ' αὐτὸν (*Διόνυσου*). ὥφει καὶ

Δελφίσιν πέτραις Πηδῶντα σὺν πεύκαισι δικρυφον πλάκα. Soph. Ant. 1126. σὲ δ' ὑπὲρ διλόφου πέτρας Στέροψι υπωπε λιγνὺς, ἐν-Θα Κωρκίαι νύμφαι Στείχουσι Βακχίδες. Pers. ProL v. 2. in bicipiti—Parnasso.

ὑπὲρ ἄκρων Β. Δ. over the heights sacred to Bacchus and frequented by the Bacchantes: Iph. T. 1234. τὰν βακχεύοντας Διονύσῳ Παρνάσιον κορυφάν. Cf. Virg. Aen. iii. 125. Bacchata cumque jugis Naxon: Georg. ii. 487. virginibus buccata Lacænis Taygeta.

236. "If Aristophanes had this passage in view in the Phœnissæ quoted by Pollux x. 119. στίλβη θ', ἡ κατὰ νύκτα μοι φλογύρας ἥράξεις ἐπλήκτη λυχνίᾳ, for ἥράξεις we must read στάξεις." Porson. Valek. joins Διονύ-

*στον* with *οἶνα*, which, as Elmsl. remarks, is in some measure supported by Eur. Bacch. 535. *ναὶ τὰν βοτρυώδην Διονύσου χάριν οἴνας*. On the position of *τε*, see Med. 750. Καθαμέριον must be taken adverbially: also before *οἰδάθης* understand *ξεῖ*.

ζεισί τε σκοπιαὶ θεῶν,  
νιφόβολόν τ' ὄρος ἱερὸν, εἰ-  
λίσσων ἀθανάτου θεοῦ  
χορὸς γενοίμαν ἄφοβος,  
παρὰ μεσόμφαλα γύαλα Φοί-

240

Βου, Δίεκαν προλιποῦσα.

νῦν δ' ἐμοὶ πρὸ τειχέων  
θούριος μολὼν "Ἄρης  
αἷμα δάϊον φλέγει  
τᾶδ', ὃ μὴ τύχοι, πόλει·  
κοινὰ γὰρ φίλων ἄχη,  
κοινὰ δ', εἴ τι πείσεται  
ἐπτάπυργος ἀδε γᾶ,

245  
στροφή.

Φοινίσσα χώρα, φεῦ, φεῦ·  
κοινὸν αἷμα, κοινὰ τέκεα  
τᾶς κερασφόρου πέφυκεν Ἰοῦς·

250

ἄν μέτεστί μοι πόνων.  
ἀμφὶ δὲ πτόλιν νέφος  
ἀσπίδων πυκνὸν φλέγει,  
σχῆμα φοινίου μάχης,

255

ἀντιστροφή.

242. “ἀθανάτας. Critics cannot agree who this immortal goddess is. In the mean time I have replaced ἀθανάτου θεοῦ from the Cambr. Ms. M. and R.” Porson.

243. *O that whirling in the dance as the choir of Phœbus I were released from my terrors!* viz. those arising from the siege, as the following lines explain.

244. μεσόμφαλα γ. See Med. 666. “Castri, a small mud town, situate a little to the east of a circular hollow in the mountain, is supposed to occupy a part of the site of ancient Delphi.” Anthon’s Lempr., re-edited by E. H. Barker, Esq.

248. φλέγει, Schol. διεγέρει, actively: cf. 233. Soph. Aj. 196. Ἀτανούρανταν φλέγων. Esch. S. c. Th.

509. διὰ χερὸς βέλος φλέγων. Valck. proposes χεῖμα for αἷμα, as below 873. ἐν κλύδωνι κείμεθ—Δορός: Ἀesch. S. c. Th. 116. κῦμα γὰρ περὶ πτόλιν Καχλάξει, πνοιαῖς Ἄρεος ὄρόμενον.

251. “πείσεθ” Ald. and MSS. In the following verse γαῖα Ald. and some MSS., but the majority γᾶ or γῆ.” Porson.

254. “τέκεα most MSS. and which Aldus also intended by τέκας. Edd. and some MSS. τέκνα.” Porson.

255. κερασφόρου: on this compound see Porson’s Praef. p. 5=vi=xiv. The descent is thus traced: Io, Epaphus, Libya, Belus, Agenor, Cadmus, Polydorus, Labdacus, Laius, Oedipus, Eteocles and Polynices.

259. (κατὰ) σχ. φ. μ. presenting the aspect of a bloody contest: as ll.

- ἀν "Αρης τάχ' εἰσεται'  
παισὶν Οἰδίπου φέρων  
πημονὰν Ἐριννύαν.  
260
- "Αργος ὁ Πελαισγικὸν,  
δειραίνω τὰν σὰν ἀλκὰν,  
καὶ τὸ θεόθεν οὐ γὰρ ἄδικον  
εἰς ἀγάνα τόνδ' ἐνόπλος ὄρμα,  
265  
ὅς μετέρχεται δόμους.

## ΠΟΛΥΤΝΕΙΚΗΣ.

- τὰ μὲν πυλωρῶν κλεῖθρά μ' εἰσεδέξατο  
δι' εὐπετείας, τειχέων εἴσω μολεῖν  
οἱ καὶ δέδοικα, μή με δικτύων ἔσω  
λαβόντες οὐ μεθῶ ἀναίματον χρόα.  
270  
ἄν οὖν ὅμμα πανταχῇ διοιστέον,  
κάκεισε καὶ τὸ δεῦρο, μὴ δόλος τις ἦ.  
ἄπλισμένος δὲ χεῖρα τῷδε φασγάνω,  
τὰ πίστ' ἐμάντω τοῦ θράσους παρέξομαι. 275

Σ. 1. ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοι, i. e. κατὰ δ., after the fashion.

260. "οἰσεται Ald. most edd. and many MSS.; but εἰσεται, which Scaliger and Barnes have noticed, is mentioned by the Schol., is found in the Cambr. Ms., in K. M., the membr., and in R. as a various reading: οἰσεται M. as a various reading, J. as an emendation. From πορευθῆσεται the interpretation of the Scholiast, Valck. elicits ξεται, which Musgr. has introduced into the text. But he seems to have taken εἰσεται as the fut. of the verb εἰμι. Iph. A. 975. τάχ' εἰσεται σίδηρος, where Markl. quotes the present passage." Porson. Ἀsch. Cho. 299. θηλεῖα γὰρ φρήν· εἰ δέ μη, τάχ' εἰσεται. Εἰσομαι as the fut. of εἰμι occurs in Il. Ξ. 8. αὐτὰρ ἐγών ἐλθὼν τάχα εἰσομαι ἐς περιωπήν: but the Attics use the pres. εἰμι in a fut.

sense, and εἰσομαι only as the fut. of οἰδα: see Matth. Gr. Gr. § 212.

265. "ἄδικος M. R. ed. King.; ὄρμαται some MSS.; but almost all, as well as Aldus, add παιᾶς, which King and the Ms. K. omit, with whom Grotius coincides." Porson. τὸ θεόθεν Schol. τὴν τοῦ θείου συμμαχίαν.

270. "Valck. prefers φ καὶ, but it seems unnecessary." Porson. Cf. 156.

272. "Otherwise πανταχοῦ." Porson. "Aristoph. Thesm. 672. πανταχῇ διάρρηψον ὅμμα Καὶ τὰ τῆδε καὶ τὰ δεῦρο πάντ' ἀνασκόπει καλῶς. Eur. Or. 1260. δάχμια νῦν κόρας διάφερ' ὅμμάτων Ἐκεῖθεν ἐνθάδ' εἰτ' ἐπ' ἀλλην σκοπιάν. Virg. En. xii. 558. hic atque hoc acies circumtulit." Valck.

275. τὰ πιστὰ—τοῦ θράσους, Schol. τὴν πιστιν τοῦ θαρρεῖν, ή ἐστι τὴν ἀσφάλειαν τοῦ θαρρεῖν: the neuter sing. is more usual in this idiom: see Med. 179.

ἀντί, τίς οῦτος; ἦ κτύπον φοβούμεθα;  
ἄπαντα καὶ τολμῶσι δεινὰ φάίνεται,  
ὅταν δι' ἐχθρᾶς ποὺς ἀμείβηται χθονός.  
πέποιθα μέντοι μητρὶ, κού πέποιθ' ἄμα,  
ἵτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν.  
ἀλλ' ἐγγὺς ἀλκή βαμιοι γὰρ ἐσχάραι  
πέλας πάρειστι, κούκ ἐρημα δάματα.

Φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,  
καὶ τάσδ' ἔρωμαι, τίνες ἐφεστᾶσιν δόμοις;  
ξέναι γυναικες, εἴπατ', ἐκ ποίας πάτρας  
Ἐλληνικοῖσι δώμασιν πελάζετε;

Xo. Φοίνισσα μὲν γῆ πατρὶς, ἡ θρέψασά με·  
Ἄγηνορος δὲ παῖδες ἐκ παιδῶν δορὸς  
Φοίβῳ μ' ἐπεμψαν ἐνθάδ' ἀκροθίνιον.  
μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος 290

277. “καὶ for γὰρ is the conjecture of Valck.” Porson. Thus Horace: *Mors et fugacem persequitur virum.* “Καὶ for καίπερ is prefixed to participles, particularly by the poets: II. E. 651. *Ἐκτορα, καὶ μεμάῶτα μάχης,* χρήσεσθαι δέω: also by Attic writers generally; but this use is rare in the tragic writers: in the extant plays of Eurip., perhaps it occurs no where else except in the Rhesus v. 73. ὁς  
ἄν τις αὐτῶν, καὶ νεὼς θρώσκων ἔπι,  
Νῶτον χαραχθεὶς κλίμακας ῥάνη φύνω.  
Soph. Trach. 1218. μενῶ σ' ἔγω Καὶ  
νέρθεν δν, ἀραιοις εἰσαει βάρυς. Grotius thus turns our passage: *Nam cuncta,  
quamvis fortibus, faciunt metum, Hostile quoties per solum carpunt viam.* Lucan viii. 5. of Pompey in his flight, *paret ille fragorem Motorum ventis nemorum.*” Valck. Cf. Hor. Carm. i. 23. A writer in the Class. J. lvi. 214. compares Shakesp. Macb. act ii. sc. 2. ‘ Whence is that knocking? —How is’t with me, when every noise appals me?’

279. Cf. 368. φρονῶν εὖ, κού φρο-

νῶν ἀφικόμην. Nec. 564. δ δ' οὐ θέλων  
τε καὶ θέλων.

283. φέρε—μεθῶ ξίφος, *let me return my sword:* see Med. 1272. Soph. Phil. 1452. φέρε νῦν στείχων χάραν καλέσω: the first person plural of the subj. is more usual in this imperative sense: as *ibid.* 539. ἐπισχετον, μάθωμεν.

284. τίνες ἐφ., for τίνες ἐστὲ οἱ ἐφ.: cf. 145.

“τὰς ἐφεστώσας δόμους Scaliger, which is shown to be deduced from a Ms. because K. has τὰς ἐφεστώσας: J. τὰς ἐφεστῶσαι. Some MSS. also δόμους.” Porson.

288. παῖδες ἐκ π. Cf. Æn. iii. 98. Et nati natorum, et qui nascentur ab illis.

290. μέλλων δὲ π.—κλ. γ., the nom. absolute for the gen., of which the following are instances: Eur. Hipp. 23. τὰ πολλὰ δὲ Πάλαι προκόψασ’, οὐ πόνου πολλοῦ με δεῖ. Soph. Ant. 260. Δόγοι δ’ ἐν ἀλλήλουσιν ἐρρέθουν κακοί, Φύλαξ ἐλέγχων φύλακα: Οεδ. C. 1120. μὴ θαύμαξε,—Τέκν’ εἰ φανέντ’ ἀελπτα,

μαντεῖαι σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας,  
ἐν τῷδε ἐπεστράτευσαν Ἀργεῖοι πόλιν.  
σὺ δ' ἀντάμειψαι μ', ὅστις ἂν ἐλήλυθας  
ἐπτάστομον πύργωμα Θηβαῖας χθονός.

- Πο. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαῖον· 295  
ἔτικτε δ' Ἰοκάστη με, παῖς Μενοικέως·  
καλεῖ δὲ Πολυνείκην με Θηβαῖος λεώς.  
Χο. Ὡς ξυγγένεια τῶν Ἀγήνορος τέκνων,  
ἐμῶν τυράννων, ὃν ἀπεστάλην ὑπό,  
γονυπετεῖς ἔδρας προσπιτνῷ σ', 300  
ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.  
ἔβας, ἔβας, Ὡς χρόνῳ γᾶν πατρώαν.

μηκύνω λόγων, for τέκνων φανέντων. *Æsch.* Cho. 518. τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἰματος 'Ενδς, μάτην δὲ μόχθος. See Matth. Gr. Gr. § 562. Brasse CEd. T. 60. Thus in *Virg.* Æn. xi. 552. Telum immane, manu valida quod forte gerebat Bellator, solidum nodis et robore cocto; *Huic natam*, libro et sylvesti subere clausam, Implicat.

291. (*ἐπὶ*) μαντ. σ.: *Hec.* 143. ἀλλ' ίθι ναοὺς, ίθι πρὸς βωμοὺς, where see the note on this omission of the prep. before one of the nouns to which it belongs. See also *Monk* on *Eur.* Hipp. 114. Horace Carm. iii. 25. quæ nemora aut quos agor in specus? So *Virg.* Æn. vi. 692. Quas ego te terras et quanta per aequora vectum Accipio?

292. ἐν τῷδε, sc. καιρῷ: a frequent ellipsis: *Thuc.* iii. 72. ἐν δὲ τούτῳ, τῶν τε Κερκυραίων κ. τ. λ.

"πόλεις" *Eust.* II. B. p. 236, 36 = 179, 16. to whom Valck. refers, showing both constructions to be correct. The Cambr. Ms. has πόλις. But an unpublished Schol. on Od. M. 181. has πόλιων." *Porson*. In *Eur. Med.* 1182. we find a dat.: διπλοῦν γάρ αὐτῇ πῆμι ἐπεστρατεύετο. In *Hipp.* 529. MSS. vary between οὐς and οἷς.

294. ἐπτ. π. *Soph.* Ant. 119. ἐπτά-  
*Eurip. Phæn.*

πυλον στόμα: below 1073. ἐπτάπυργα κλείθρα.

298. ξυγγένεια for ξυγγενῆς, the abstract for the concrete: as *Soph.* CEd. T. 85. ἄναξ, ἐμὸν κήδευμα, παῖς Μενοικέως, for κήδεστής. See *Med.* 1320.

300. "Brunck has injudiciously adopted the conjecture of Valck., γονυπετεῖς σ' ἔδρας προσπιτνῷ. For if προσπιτνῷ σε and προσπιτνῷ ἔδραν are correct expressions separately, why may they not be so in conjunction? *Soph.* Trach. 49. πολλὰ μὲν σ' ἔγω Κατεῖδον ἥδη πανδάκρυτ' ὀδύρματα Τὴν Ἡράκλειον ἔξοδον γοωμένην: where the more usual construction would be πανδάκρυτοις ὀδύρμασι." *Porson*. The accus. γον. ἔδρας depends on κατὰ understood; in a kneeling posture: *Soph.* CEd. T. 2. τίνας ποθ' ἔδρας τάσδ' ἐμοὶ θοάζετε; CEd. C. 1166. τίς δῆτ' ἀν εἴη τὴν δὲ προσθακῶν ἔδραν;

301. Cf. *Orest.* 1521. προσκυνῶ σ', ἄναξ, νόμοισι βερβάροισι προσπίτνων.

302. Ὡ occurs thus absolutely in *Æsch.* Cho. 929. as Blomf. has edited the passage: ἐπολολύξατ', Ὡ, δεσποσύνων δόμων Ἀναφυγάς. Eur. Tro. 335. Βοσσατ' εὖ τὸν Τμέναιον, Ὡ, μακαρίαις ἀοιδαῖς.

χρόνῳ, at length, after a long absence, longo post tempore, *Virg.*: 1058. χρόνῳ δ' ἔβα—Οἰδίπους δ τλάμων

ἰὼ πότνια, μόλε πρόδρομος,  
ἀναπέτάσον πύλας.

κλύεις, ὡς τεκουσα τόνδε

μᾶτερ; τί μέλλεις ὑπάρχοφα μέλαβα  
περᾶν, θίγειν τὸν ὀλέναις τέκνου;

Io.

Φοίνισσαν, ὡς νεάνιδες,  
Βοὰν ἔσω δόμων κλύουσα τῶνδε,  
γῆρας τρομερὰν  
ἔλκω ποδὸς Βάσιν.

ἰὼ τέκνου,  
χεόνω σὸν ὄμμα, μυρίαις ἐν ἀμέσαις,  
προσεῖδον ἀμφίβαλλε μα-  
στὸν ὀλέναισι ματέρος,

παρηϊδων τὸ ὄρεγμα, τες η:  
Βοστρύχῳ τε κυανόχρωτα χαίτας  
πλόκαμον, σκιάζων δέραν ἐμάν.

Θηβαίαν τάνδε γάν. Cf. 313. Valck observes that *χρόνῳ* in this sense is of very frequent occurrence in Soph.; διὰ *χρόνου* elsewhere occurs: Iph. A. 636.

303. “ἰὼ twice Ald. and πρόδρομος, both contrary to MSS. in general.” Porson.

310. γῆρας τρ.—βάσιν: Virg. Aēn. ii. 509. Arma diu senior desueta trementibus aeo Circumdat nequidquam humeris.

310. 311. “Thus Aldus. γηραιῶ τρομερὰν ἔλκω ποδὶ Grot. C. L. γηραιῶ ποδὶ τρομερὰν ἔλκω ποδὸς many MSS. For ποδὸς in the latter reading Valck. prefers πάρος: but Musgr. correctly suggests, that πάρος put absolutely is inconsistent with the sense.” Porson.

313. “μυρίαις τὸν Ald. Grotius first excluded the copulative, with whom not a few MSS. coincide.” Porson.

314. “ἀμφίβαλλε Ald. and some MSS. others ἀμφίβαλε. Again ματέρος in several MSS.: ματρὸς Ald.” Porson.

315. ‘The most obvious construction

is, embrace the bosom of your mother with your arms; which is also in conformity with the rule of Thom. Mag., Hec. 141. that μαστὸς applies to a man, μαστὸς to a woman: but as it is evident from v. 332, that the accus. κυανόχρωτα πλόκαμον cannot belong to Jocasta, it is necessary to have recourse to an enallage, and to refer μαστὸν to Polynices: surround your bosom with the arms of your mother: i. e. let your mother’s arms enfold your bosom, as the Chorus, v. 307. invites Jocasta forth to embrace her son with her arms. Cf. 320. Otherwise ὄρεγμα may be governed by κατὰ understood and follow σκιάζων: in which case we may construe thus: enfold the bosom of your mother with your arms, enveloping my neck with your projected cheeks, and the dark ringlets of your clustering hair: cf. 300.

316. παρηϊδων ὅρ. for παρηϊδᾶς ὄρεγθείσας, as πλ. βοστρύχῳ ταῖτας for πλ. βοστρυχῶδεος χ.: cf. 1507.

ἰὰ, ἵὰ μόλις φανεῖς  
ἄέλπτα κάδοκητα ματρὸς ὥλεναις, 320  
τί φῶ σε; πῶς ἄπαντα  
καὶ χερσὶ καὶ λόγοισι  
πολυέλικτον ἀδονὰν  
ἐκεῖσε καὶ τὸ δεῦρο  
περιχορεύουσα, τέρψιν 325  
παλαιᾶν λάβω χαρμονᾶν;  
ἰὰ τέκος,  
ἔρημον πατρῶν ἔλιπες δόμον, *Ald. Το*  
φυγὰς ἀποσταλεῖς ὅμαιμου λάβα.  
ἡ ποθειὸς φίλοις, 330  
ἡ ποθειὸς Θύβαις.  
— ὅθεν ἐμάν τε λευκόχροα κείρομαι,  
δακρυόδεσσαν ιεῖσα πενθήητο κόμαν,

319. “*μόγις K. R. which is more Attic. But in these particulars there is no certainty.*” Porson.

320. *ἄέλπτα* for *ἄέλπτως*, as *ἄνομα* for *ἄνόμως*, 391.

322. “*λόγοις* Ald. Schol. membr. Cant. J. M. R. and, I believe, others. From the other MSS. Grotius, Pierse, King, Burton, have given *κόμαισι*, and thus C. K. L. have it, and J. as a various reading. Musgr. ingeniously conjectures *κόραισι*, citing Lucret. iv. 1072. which Valck. had previously quoted: ‘Nec constat, quid primum oculis manibusque fruantur.’ But a little less enthusiasm becomes a mother; and I have no doubt that the second reading was transferred hither from Hec. 825.” Porson. Scholef. gives the following as the order of construction: *πῶς περιχορεύουσά (σε) ἄπαντα ἐκεῖσε καὶ τὸ δεῦρο, λάβω καὶ χερσὶ καὶ λόγοισι πολυέλικτον ἀδονὰν, τέρψιν παλαιᾶν χαρμονᾶν*; This however being contrary to Porson’s punctuation, we may consider *πολυέλικτον ἄδ.* as dependent on *κατὰ* understood: *dancing round you in all directions*,

here and there, with a pleasure variously expressed both by gestures and by words.

326. “*παλαιᾶς χαρμονᾶς* Ald. *παλαιᾶν χαρμονᾶν*, or *παλαιὰν χαρμονᾶν* most MSS.” Porson.

332. “Brunck omits *τε*. The passage seems corrupt.” Porson. Scholefield suggests that *ἐμάν τε λ.* *κείρομαι* corresponds to *ὅ δ' ἐν δόμοισι πρέσβυς*, v. 337. where he proposes *ὅ τ' ἐν δ.* *Λευκόχροα* being an adjective, it would be better to remove the comma after *κείρομαι*, and connect it with *κόμαν*, making that accus. to depend on *ιεῖσα*, which is used for the compound *ἀφιεῖσα* or *ἀνιεῖσα*, and taking *κείρομαι* in a reflective sense; as Eur. Electr. 545. *Ἀλλ' η τις αὐτοῦ τάφον ἐποικτεῖρας ξένος 'Εκέιρατ*, *has shorn himself*. A redundancy of epithets is not unusual in the choruses: see Med. 208. 834. The line may perhaps admit of emendation thus: *ὅθεν ἐμόν τε κείρομαι λευκὸν κάρα*: cf. 383.

333. *πενθήητο κόμαν*: tearing, cutting off, or shaving the hair, were expressions of sorrow on the death of

ἀπεπλος φαρέων λευκῶν, τέκνουν,  
δυσόρφναια δ' ἀμφὶ τρύχη  
τάδε σκότι ἀμείβομαι.

335

οἱ δ' ἐν δόμοισι πρέσβυτος ὅμματοστερῆς,  
{ ἀπήνας ὁμοπτέρου, }  
τᾶς ἀποζυγείσας δόμων,

340

πόθον ἀμφιδάκρυτον ἀεὶ κατέχων  
ἀνῆξε μὲν ξίφους  
ἐπ' αὐτόχειρά τε σφαγὰν,  
ὑπὲρ τέρεμνά τ' ἀγχόνας,  
στενάζων ἀρὰς τέκνοις·

345

σὺν ἀλαλαῖσι δ' αἰαγμάτων  
αἰὲν σκοτίᾳ κρύπτεται.

friends and other occasions : Eur. Alc. 100. χαίτα τὸ οὔτις ἐπὶ προθύροις Τομαῖος, & δὴ νεκύων Πένθει πίτνει. Suppl. 972. παιδὸς ἐν οἴκοις Κείται μνάματα πένθιμοι Κουραλ καὶ στέφανοι κόμας. Cf. 383.

334. ἀπεπλος φ. λ. for ἄνευ φ. λ. Med. 671. εὐνῆς ἄξυγε γαμηλίου. To the instances there given add Soph. Οεδ. C. 786. κακῶν ἄνατος : El. 1002. ἄλυπτος ἄτης.

336. ἀμείβομαι, I assume in stead, exchange them for: cf. Eur. Hel. 1094. βοστρύχους τεμῶ, Πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι : Tro. 496. τρυχηρὰ περὶ τρυχηρὸν εἰμένην χρόα Πέπλων λακίσματ'.

338. ἀπ. δμ., a singular metaphor for a pair of brothers: Schol. ξεύγους συγγενικοῦ ἀπὸ μεταφορᾶς τῶν δμοειδῶν δρνέων, &, ἀπὸ τοῦ τοῖς αὐτοῖς πτεροῖς χρῆσθαι, γνωρίζουσι τὴν ἔαντῶν συγγένειαν καὶ τὸ δμοειδές. By a similar metaphor ξεύγος and ξυνωρὶς are applied to persons: Εsch. Ag. 43. ὄχυρὸν ξεύγος Ἀτρειδῶν: on ξυνωρὶς see Med. 1142. and below 1101. 1634. Παρήρος, παράστερος, σειραφόρος are similarly transferred from their primary sense, which relates to animals: in illustrating the latter word, Blomf. on Εsch. Ag. 815. cites Shakspeare M.

W. of Windsor, ii. 2. 'you and your coach-fellow Nym.' The word *yoke-fellow* has obviously a similar origin. Translate literally thus: always retaining a tearful regret for the well-matched pair which is unyoked from the house: i. e. bitterly deplored the dissension by which the brothers are separated: δμόπτερος has the same sense in Eur. El. 530. πολλοῖς δὲ εὖροις βοστρύχους δμοπτέρους Καὶ μὴ γεγάσιν ἀλματος ταῦτοῦ.

343. τέρεμνα: another orthography is τέραμνα, which Jones thus deduces: 'Τέραμνον for κέραμνον from κέραμος, a tile; as κεῖνος becomes τῆνος, κῆλον telum, κοίρανος τύραννος.' Ἀγχόνας may be the Doric gen. or the accus., in one case dependent on σφαγὰν, in the other on ἐπὶ: the former seems preferable: suicide by means of a sword or a rope from the roof.

345. "Thus Aldus. MSS. vary: ἀλαλαῖσι, ἀλαλαγαῖσι, ἀλλαγαῖσι. Eustathius on Il. Δ. p. 494, 15=377, 1. ἀλαλαῖς. Αἰὲν, which Aldus omits, is inserted by many MSS. before αἰαγμάτων." Porson. Schol. ἀλαλαὶ κυρίως αἱ τῶν θυσιῶν εὐχαί. It sometimes denotes a joyful sound: Eur. Hel. 1343. λύπαν ἀλλάξαιτ' ἀλαλῇ. Ἀναλαλάζω is found below 1410.

σὲ δ', ὁ τέκνον, καὶ γάροις δὴ κλύω  
ζυγέντα παιδοποιὸν ἀδονὰν

ζένοισιν ἐν δόμοις ἔχειν,

ζένον τε κῆδος ἀμφέπειν.

ἄλαστα ματρὶ τᾶδε Λα-  
ῖῳ τε τῷ παλαιγενῆ,

γάμων ἐπακτὸν ἄταν.

ἔγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς

νόμιμον ἐν γάροις

ώς πρέπει ματρὶ μακαρίᾳ·

ἀνυμένασαι δ' Ἰσμηνὸς ἐκκλεύθη

350

355

347. “King has added *τὲ* before *καὶ* from the Ms. K. Pierson much more judiciously reads *κανοῖς*, which Valck. supports from Sophocles and Statius; but neither is the particle *καὶ* unmeaning, nor is this kind of verse unusual in the tragic writers.” Porson. See v. 1033. and Metrical Systems, Hec. p. lvi. *Δὴ* may be expressed by *then*.

351. “*τᾶδε* commonly, and in 353. *ἐπακτάν*. By changing the latter into *ἐπακτὸν*, and adopting *τᾶδε* from K. R. I have made three dimeter iambics. Valck. objects to *Λαῖῳ*, for two reasons: 1. because he is called *παλαιγενῆς*, 2. because Laius held Polynices and the whole family in detestation. But *παλαιγενῆς* means no more than *παλαιὸς*, as Strepsiades even when alive is called *παλαιογενῆς* by Aristoph. Nub. 357. Again, I see no reason why Laius should not by this time have become reconciled to his family: οὐκ ἦρ̄ ἔμελλες Οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου; Even Oedipus, who had imprecated the direst curses on his son, 65. 344. 484. 777. 890. 1068. at length exclaims, 1715. ὁ φίλα πεσήματ' ἄθλι' ἄθλου πυτρός. Brunck and Beck have substituted Κάδμῳ. Again σῷ Ald. τῷ MSS. as Grotius. γάμον ἐπακτὸν Flor. according to Burton.” Porson. Γάμων ἐπακτὸν θάρ is to be

taken in apposition with *ζένον κῆδος*, the two intervening lines being parenthetical. Eur. Alc. 361. τὴν φίλην ἐν ἀγκάλαις Δόξω γυναικα, καίπερ οὐκ ἔχων, ἔχειν Ψυχρὰν μὲν, οἶμαι, τέρψιν. See also Monk on v. 7.

ματρὶ τᾶδε, i. e. ἐμοὶ, spoken δεικτικῶς, as ἀνδρὶ τῷδε, Med. 1334. Thus Horace Serm. i. 9, 45. haberet Magnum adjutorem, posset qui ferre secundas, *Hunc hominem velles si tradere*, i. e. me.

354. “οὕτι six MSS. at least; which is perhaps the true reading.” Porson. Schol. ἔθος ἦν τὴν νύμφην ὑπὸ τῆς μητρὸς τοῦ γαμοῦντος μετὰ λαμπάδος εἰσάγεσθαι. On this ceremony usual at marriages, see Med. 1023. Travels of Anach. vi. 95.

355. “γάμιμον, Plut. de Exil. p. 606. F. Valck. cites Iph. A. 738. ἔγὼ παρέξω φῶς, δὲ νυμφῶις πρέπει. Οὐχ δύνομος οὖτος.” Porson.

357. Literally: *Ismenus was affianced without the nuptial rite of drawing water*: i. e. no water was drawn from the river Ismenus on the occasion of your marriage, your country took no interest in your new alliance. Schol. οὐ μετεῖχε τῶν σῶν ὑμεναίων, οὔτε τῇ σῷ πρὸς τὸν Ἀδραστὸν ἐπιγαμβρίᾳ συνήσθη, οὐ γὰρ ἔδεξε τὰ παρ' αὐτοῦ λουτρά. Potter: ‘his unconscious stream Ismenus rolled, and his delicious wave

λουτροφόρου χλιδᾶς·  
ἀνὰ δὲ Θηβαίαν πόλιν  
ἐσπιγάθη σᾶς εἴσοδος νύμφαις.

360

ὅλοιτο τάδ', εἴτε σίδαιρος,  
εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,  
εἴτε τὸ δαιμόνιον κατεκάμασε  
δάμασιν Οἰδιπόδα·

πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχη.

365

Χο. δεινὸν γυναιξὶν αἱ δὶς ἀδίνων γοναῖ,  
καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.

Πο. μῆτερ, Φρονῶν εὖ, κοῦ Φρονῶν ἀφικόμην  
ἐχθροὺς ἐσ ἄνδρας· ἀλλ' ἀναγκαῖος ἔχει  
πατρίδος ἐρᾶν ἅπαντας· ὃς δ' ἄλλως λέγει,  
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει.  
οὕτω δὲ τάρβους εἰς φόβον τ' ἀφικόμην,

Filled not the bridal bath.' Aesch. Prom. 570. Τὸ διαμφίδιον Δέ μοι μέλος προσέπτα, Τόδ', ἐκεῖνό θ', ὅτ' ἀμ—Φί λοντρὰ καὶ λέχος σὸν ὑμεναῖον Ἰστατι γάμων. On the idiom ἀνυμέναια λοντρ. χλ. for ἄνεν λ. χλ. see above 334. Cf. Hec. 416.

361. "ὅλοιθ' δι τάδε Valck. δράσας [or μησάμενος, cf. 811.] or something similar being understood; and thus Brunck has edited." Porson. Schol. ἀπόλοιτο τάδε τὰ κακὰ, καὶ μεταβληθείη εἰς ἀγαθά.

363. κατεκώμασε, has revelled: Ηε-  
συχ. κωμάζειν ὑβρίζει μετὰ μένης.

365. A dimeter dochmiac.

366. δεινὸν, binding, a strong tie upon the affections: Eur. Iph. A. 917. Δεινὸν τὸ τίκτειν· καὶ φέρει φίλτρον μέγα, Πᾶσίν τε κοινὸν, ὥσθ' ὑπεριάμνειν τέκνων. Andr. 977. τὸ ξυγγενὲς γάρ δεινόν. Aesch. S. c. Th. 1033. δεινὸν τὸ κοινὸν σπλάγχνον: δεινὸς is generally deduced from δεῖνω, *tu* fear, but it may equally come from δέω, *to bind*, δεενδε, δεινός.

367. This use of the enclitic πως

answers to the Latin *nescio quomodo*, *nescio quo pacto*.

368. φρ. εὖ, κοῦ φρ. Potter: 'With confidence, though mixed with some distrust': cf. 279.

371. λόγοισι χαίρει, amuses himself with words. "Theognis 87. Μή μ' ἔπεσιν μὲν στέργε, νόσον δ' ἔχε καὶ φρένας ἄλλη. Eur. Andr. 451. οὐ λέγοντες ἄλλα μὲν Γλώσση, φρονοῦντες δ' ἄλλ', ἔφευρόσκεσθ' ἀεί; The formula λόγοισι χαίρειν Eurip. has elsewhere expressed by γλώσση χαρίζει, Orest. 1528. δειλίᾳ, γλώσσῃ χαρίζει, τάνδου οὐχ οὕτω φρανῶν." - Valck. Compare v. 1433. below: τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ.

372. "τάρβος Grot. K. [cf. 291.] οὕτω τάρβους for εἰς τοῦτο τάρβους seems to me an extraordinary expression. In Heracl. 214. γένους μὲν ἥκεις ὥδε τοῖσδε, Δημοφῶν, ἥκεις is for προσῆκεις. I should prefer οὕτω δ' ἐτάρβουν." Porson. "I consider no change necessary, Electr. 746. πῶς ἀγάνως ἥκομεν;" Schaefer. Schol. τάρβος μὲν, ἡ ἐν ψυχῇ δειλίᾳ, ἥτις τὴν καρδίαν πατάξασα, καὶ

μή τις δόλος με πρὸς κασιγνήτου κτάνη,  
ώστε ξιφήη χεῖρ' ἔχων, δὶ' ἄστεος  
κυκλῶν πρόσωπον ἥλθον· ἐν δέ μ' ὠφελεῖ,  
σπονδαί τε καὶ σὴ πίστις, ἢ μ' εἰσήγαγες  
τείχη πατρῶα· πολύδακρυς δ' ἀφικόμην  
Χρόνιος ἴδων μέλαθρα, καὶ Βαμοὺς θεῶν,  
γυμνάσιά θ', οἵσιν ἐνετράφην, Δίρκης θ' ὕδωρ,  
ἄν οὐ δικαίως ἀπελαθεῖς, ζένην πόλιν 375  
ναιώ, δι' ὅσσων νῦν ἔχων δακρυρρόοῦν.  
ἀλλ', ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρκομαι  
κάρα ξυρηκὲς καὶ πέπλους μελαγχίμους

αὐτὴν τὴν βοὴν τείρει καὶ δαμάκει, καὶ  
ἀφύνους ἡμᾶς καθίστησι. Φόβος δὲ, ἢ  
πρὸς φυγὴν κινοῦσα δρμὴ τῆς ψυχῆς,  
ἀπὸ τοῦ φέβω, τοῦ φεύγω, γενομένη.

376. “εἰσήγαγε commonly: εἰσήγαγεν K. εἰσήγαγε Flor. which Valck. properly approves.” Porson. Cf. Hec. 293. The same use of the proun possesive for the gen. of the personal pron. is frequent in Latin: Cic. Catil. i. *nosta, qui remansissemus, cæde contentum te esse dicebas.*

379. “ἀνετράφην D. J. Cant. ἐτράφην K. Scal. But ἐνετράφην Plut. ii. p. 526. F.” Porson.

381. “δὶ' ὅσσων ὅμινον Ald. MSS. generally, with Eustathius on Il. Γ. p. 432, 12—28, 21. who cités ἔχων. But Musgr. has νῦν for ὅμινον comparing very apposite passages from Herc. Fur. 98. ἀλλ' ἡσύχαζε καὶ δακρυρρόους τέκνων Πηγὰς ἀφαίρει: 626. καὶ νάματ' ὅσσων μηκέτ' ἔξαντες. Sophocles has said πηγὰς δακρύων Antig. 803. παγὰ δακρύων Trach. 852. ib. 919. καὶ δακρύων ῥήξασα θερμὰ νάματα. Eur. Herc. Fur. 418. δακρύων ὡς οὐ δύναμαι κατέχειν Γραίας ὅσσων ἔτι πηγὰς. Alcest. 1088. (ἐκ δ' ὅμινων Πηγὰς κατερρώγασιν.)” Porson. Aesch. Prom. 406. δακρυσίστακτον ἀπ' ὅσσων ῥαδινῶν Ρέος παρειὰν νοτίοις ἔτεγξε παγῆις. Δι' ὅσσων, Musgr. remarks, may be rendered in my eyes, as Soph. Antig.

639. οὕτω γάρ, ὁ παῖ, χρὴ διὰ στέρνων  
ἔχειν. Eur. Bacch. 732. ἐπεσθε θύρ-  
σοις διὰ χερῶν ὀπλισμέναι.

382. On this parenthetical use of γάρ after ἀλλὰ see note on Med. 1063. “Eur. Alc. 1058. ἀλλ' ἄλγος ἄλγει τοῦτ' ἀν ἦν προσκείμενον: Tro. 591. ἐπὶ δ' ἄλγεσιν ἄλγεα κεῖται: 701. ἀλλ' ἐκ λόγου γάρ ἄλλος ἐκβαίνει λόγος. Hom. Il. T. 290. ὡς μοι δέχεται κακὸν ἐκ κακοῦ ἀεί. Eur. Iph. T. 191. μόχθος δ' ἐκ μόχθων ἀττεῖ: 865. ἄλλα δ' ἐξ ἄλλων κυρεῖ: Hec. 684. ἔτερα δ' ἀφ' ἔτέρων κακὰ κακῶν κυρεῖ: Or. 968. ἔτερα δ' ἔτέροις (ἔτερος P.) ἀμείβεται Πήματ' ἐν χρόνῳ μακρῷ: Hipp. 866. τόδ' αὐτὸν κυρεῖ: Valck.

383. Cf. 333. Alc. 437. Πᾶσιν δὲ Θεσταλοῖσιν, ὃν ἔγω κρατῶ, Πένθους γυναικῶς τῆσδε κοινοῦσθαι λέγω, Κουρᾶ ξυρηκεῖ, καὶ μελαμπέπλῳ στολῇ.

“μελάγχιμος, clothed in black. Χίμα was perhaps allied to χιτῶν, and formed from κέχιμαι, as χιτῶν from κέχιται, perf. of some verb χίω. The termination of χίμος in δύσχιμος seems to have a different meaning. And Eustathius is of opinion that χίμος is a mere termination in μελάγχιμος. But even terminations are not formed without a reason.” Valpy’s Fundamental Words of the Greek Language.

- ἔχουσαν οἵμοι τῶν ἐμῶν ἔγώ κακῶν.  
 ὡς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων,  
 καὶ δυσλύτους ἔχουσα τὰς διαλλαγάς. 385  
 τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δοῖ,  
 σκότον δεδορκώς; τί δὲ πασίγνηται δύο;  
 ἥπου στένουσι τλήμονας φυγὰς ἐμάς;  
 Io. κακῶς θεῶν τις Οἰδίπου φθείρει γένος<sup>\*</sup> 390  
 οὕτω γὰρ ἥρξατ', ἄνομα μὲν τεκεῖν ἐμὲ,  
 κακῶς τε γῆμαι πατέρα σὸν, φῦναι τε σέ.  
 ἀτὰρ τί ταῦτα; δεῖ φέρειν τὰ τῶν θεῶν.  
 ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φέρεια,  
 δέδοιχ', ἢ χρήζω διὰ πόλου δ' ἐλήλυθα. 395  
 Po. ἀλλ' ἔξεργάτα, μηδὲν ἐνδεὲς λίπησ'

384. "The repetition of the pronoun is very tame. I suspect that the error originated from a difference in the reading, *οἱ ἔγώ* and *οἴμοι*. Both having been admitted into the text, as frequently happens, the true reading became displaced. I read therefore, *οἴμοι τῶν ἐμῶν τλήμων κακῶν*. Besides *τλήμων* might have been lost from the similarity of the letters *τεμῶν*. Hel. 1243. *Ἄθαπτον* *οἱ ἔγώ τῶν ἐμῶν τλήμων κακῶν*. Or if any should prefer *οἱ ἔγώ*, from this passage in the *Helena*, I should not object." *Porson*. As an instance of a redundancy of prepositions in some measure vindicating the reading of the present passage, *Erfurdt* cites *Soph. Trach.* 971. *φ̄ μοι ἔγώ σου, πάτερ, φ̄ μοι ἔγώ Μέλειος, τί πάθω;*

386. δυσλύτον, *difficult of adjustment*, incorrectly δυσλυτὸν in Scholefield's and former edd. *Eur. Med.* 520. δεινή τις δργή καὶ δυσλατος πέλει "Οταν φίλοι φίλουσι συμβάλωσ' ἔριν.

388. σκ. δεδορκώς: Milton's expression, *darkness visible*, will occur to the reader: let him compare also *Soph. Ed. T. 419*. *Βλέποντα νῦν μὲν ὕρθ, ἔπειτα δὲ σκότον*: 1273. ἀλλ' ἐν σκό-

τῷ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει Ὁφολαθ'. Eur. Bacch, 510. ὡς ἀν σκότιον εἰσορᾶ κνέφας.

389. "τλήμονες Ald. MSS. Markland conjectures *τλήμονος*; but Brunck better *τλήμωνας*, quoting Hippol. 1191. (where the membr. have *τλήμονος*) Phæn. 1724. Bacch. 1350. Add Electr. 233. ποῦ γῆς δ τλήμων, τλήμονας φυγὰς ἔχων;" *Porson*.

393. τὰ τῶν θεῶν, *the dispensations of the Gods*: Sophocles has expressed this more fully, Phil. 1316. ἀνθρώποισι τὰς μὲν ἐκ θεῶν Τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν. Cf. 414.

394. "μὴ τὴν σὴν Cant. μὴ τε σὴν Leid. pr. μὴ τι Eust. II. E. p. 575, 7 = 437, 2." *Porson*. Schol. τοῦτο οὔτως συντακτέον, δέδοικα ὥπως ἔρωμαι ἐκεῖνα ἢ χρήζω, μὴ δάκα καὶ λυπήσω τὴν σὴν φρένα: δέδοικα ὥπως ἔρωμαι, νερορ ut possim rogare, I fear to ask. Cf. Orest. 537. ἔγώ τοι πρὸς σὲ δειμαίνω λέγειν, "Οπου σε μέλλω σήν τε λυπήσειν φρένα.

395. "ἐλήλυθα Ald. Grot. and, I believe, all MSS. From that of Herwegius ἐλήλυθας has been introduced into some edd." *Porson*. On periphrases, with the prep. διὰ, see *Hec.* 667.

- ἀγὰρ σὺ Βούλει, ταῦτ' ἐμοὶ, μῆτερ, φίλα.  
 Io. καὶ δὴ σ' ἔρωτῷ πρῶτον, ὃν χρήζω τυχεῖν.  
 τί τὸ στέρεσθαι πατρίδος, η̄ κακὸν μέγα;  
 Πο. μέγιστον ἔργῳ δ' ἐστὶ μεῖζον η̄ λόγῳ. 400  
 Io. τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές;  
 Πο. ἐν μὲν μέγιστον, οὐκ ἔχειν παρρήσιαν.  
 Io. δούλου τόδ' εἶπας, μὴ λέγειν ἄ τις φρονεῖ.  
 Πο. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών.  
 Io. καὶ τοῦτο λυπρὸν, ξυνασφεῖν τοῖς μὴ σοφοῖς. 405  
 Πο. ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.  
 Io. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.

398. *καὶ* signifies *readiness*, and *δὴ* is *hortatory*: Hoogeve. Part. p. 90. ed. Seager.

401. "Valck. had intended to edit *τίς δ'* from Stobæus xxxvii. p. 226, 50. had the printers been accommodating. But since all the MSS., Aldus, Plutarch de Exil. p. 605. E. and the first ed. of Stobæus omit *δ'*, I have omitted it. Again MSS. hesitate between *δυστυχὲς* and *δυσχερές*. The latter is better; in which Plutarch, Teles and Stobæus agree." Porson.

402. "Edd. and MSS. have *ἔχει*. Plutarch, Stobæus l. c., Teles in Stobæus xxxviii. p. 236, 17. Valck., Brunck, and others have approved of the emendation of Arnald, *ἔχει*. This also the Ms. L. has, from a correction indeed, but of the same hand, and the same time." Porson. Cf. Eur. Ion 686. Καν τοῖς λόγοισιν ἀστὸς η̄, τό γε στόμα Δούλον πέπαται, κούκ *ἔχει* παρθῆσιαν.

403. δούλου τόδ' εἶπας, elliptically for *τόδε η̄ εἶπας* ἐστὶ δούλου, as Med. 703. τόδ' ἄλλο καὶ νῦν αὐτός λέγεις κακόν.

404. "τὴν τῶν κρατούντων ἀμαθίαν Plut. τὰς τῶν πολιτῶν ἀμαθίας the Schol. notices as a various reading." Porson. Valck. attributes the substitution of *πολιτῶν* for *κρατούντων* to an actor, who had met with an unsa-

vorale reception from his audience. Comp. Hec. 404. *τοῖς κρατοῦσι μὴ μάχου*. Soph. El. 342. *τῶν κρατούντων ἐστὶ πάντ' ἀκούστεα*: 398. *τοῖς κρατοῦσι δ'* εἴκαθεῖν. "Cic. Epist. Att. ii. 25. Sed nos tenemus præceptum illud; τὰς τῶν κρατούντων." Barnes.

405. "This compound not seeming consistent with analogy, Valck. wished to correct *ξυμψυφεῖν*, Pierson *ξυννοσεῖν*. For my part I should prefer *συννοσεῖν*, could I venture to make any alteration. But I am not certain whether Eurip. may not have violated rules for the sake of a stronger antithesis." Porson. Valck. thus states the grounds of his objection: that from dissyllable substantives, *πόρος*, *νόμος*, *λόγος*, *θυμὸς*, *τόνος*, *κόσμος*, are formed adj. and verbs, as *ἄπορος*, *ἀπορεῖν*, *ἄνομος*, *ἀνομεῖν*, *ἄθυμεῖν*, *ἀλογεῖν*, *ἄτονεῖν*, *ἀκοσμεῖν*: but that from dissyllable adj. *σοφὸς*, *κακὸς*, *κομψὸς*, *φίλος* &c. are formed only adj. *ἄστοφος*, *ἄκακος*, *ἄκομψος*, *ἄφιλος* &c. and not such verbs as *ἄστοφεῖν*, *ἄκακεῖν*, *ἄφιλεῖν* &c.

406. "ἄπον τὸ κέρδος Lucian. i. p. 710. Plut. Demetr. p. 895. A. which is equally good with the received reading." Porson.

407. Aesch. Ag. 1658. οἶδ' ἔγῳ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

- Πο. καλοῖς βλέπουσί γ' ὅμμασιν, μέτ. λ. ουσι δέ.  
 Io. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς;  
 Πο. ἔχουσιν Ἀφροδίτην τιν' ἡδεῖαν κακῶν. 410  
 Io. πόθεν δ' ἐβόσκου, πειν γάμοις εύξειν Βίον;  
 Πο. ποτὲ μὲν ἐπ' ἡμαρτεῖχον, εἴτ' οὐκ εἰχον ἄν.  
 Io. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὀφέλουν;

Soph. Ant. 1262. ἐλπίσιν δὲ βόσκομαι.  
 Eur. Bacch. 573. ἐλπίσιν δ' ἐβόσκετο.

409. διεσάφησ' οὔσας for εἶναι: the same constr. as with the verb δείκνυμι:  
 Eur. Med. 548. δείξω πρῶτα μὲν σοφὸς γεγώς: δηλώω, ἀποφαίνω, and all verbs of the same signif., are followed by participles.

410. "θεὸν Ald. but most MSS. κακῶν. Musgr. conjectures νόσον, which is not far removed, if N be put only once: ΗΔΕΙΑΝΘΕΟΝ." Porson. Campbell: 'Auspicious Hope! in thy sweet garden grow Wreaths for each toil, a charm for every woe!'

411. Monk on Soph. El. 1058. "Ἐνρεῖν here signifies to obtain, in which sense the middle εὑρέσθαι is far more frequent. Dawes in his Miscell. Crit. p. 225. says, 'Quod Latini dicunt nancisci, consequi, id apud Graecos denotat verbum non jam activum εὑρεῖν, sed medium εὑρέσθαι.' He was mistaken however in this exclusive canon (which was suggested by Ammonius p. 61.) as is shown by this passage, (ἀφ' ὃν τ' ὄντας εὑρωσιν,) and by two others quoted in Schaefer's notes: 1305. μέγ' εὑρεῖν κέρδος: Trach. 284. 'Ἐξ ὀλβίων ἄξητον εύρονται βίον. Eur. Bacch. 970. ὥστ' οὐρανῷ στηρίζον εὑρήσεις κλέος.'

412. "Brunck has edited αῦ from the conjecture of Reiske and Valck. But the meaning is: aliquando victimum habere solebam, aliquando non habere. For Brunck's observation on Soph. Phil. 290. that ἀν rarely possesses that force in a negative proposition is disproved by that very passage: ταῦτ' ἀν ἐξέρπων τάλας Ἐμηχανώμην εἶτα πῦρ ἀν οὐ παρῆν. He has committed a si-

milar error in Hec. 736. but the reverse in Aristoph. Nub. 394. ἀλλ' δικεραυνός πόθεν αῦ φέρεται; where, although three of the earliest edd. and most of the MSS. have αῦ, he has himself edited ἀν on the authority of one only. But to return to our verse. I will bring forward two passages from the Birds of Aristophanes, which have been slightly corrupted from ignorance of this construction: 505. χῶποθ δικεκκυξ εἴποι κόκκυ, τότε γ' οἱ Φοίνικες ἄπαντες Τοὺς πυροὺς ἀν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον. Thus Kuster for τόθ' οἱ Φ. But in the Ms. of Brunck, τοτ' αῦ οἱ Φ. i. e. τότ' ἀν οἱ Φ.: 520. ὄμνυ τ' οὐδεὶς τότ' ἀνθρώπων θεὸν, ἀλλ' ὄμνιθας ἄπαντες. Λάρυππων ὄμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', δταν ἐξαπατᾷ τι. Brunck by transposing the words has formed a wretched anapestic, ἀνθρώπων τότε, when the reading was so obvious τότ' ἀν ἀνθρώπων. In the Peace 626. the reading was, Οὐδὲν αἴτιων ἀνδρῶν γε τὰς κράδας κατήσθιον, but Invernizius from the Ravenna Ms. has given, Οὐδὲν αἴτιων ἀν ἀνδρῶν." Porson. "The adv. ἀν, with the indicative, particularly of the imperfect, often expresses the repetition of an action, *the habitude*. Herod. iii. 51. δ δὲ, ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνεται καὶ ἀπὸ ταύτης.—ἀπελαυνόμενος δὲ ἀν τῇς ἐπ' ἑτέρην τῶν ἔταιρων. Comp. i. 42. iii. 119. vii. 211. Plat. Apol. S. p. 51. διηρώτων ἀν αὐτούς, τι λέγοιεν. Xen. Mem. iv. 6, 13. εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι—ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἀν πάντα τὸν λόγον." Matth. Gr. Gr. § 598.

- Πο. εὗ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἢν τις δυστυχῆ.  
 Io. οὐδ' ἡγένειά σ' ἦσεν εἰς ὕψος μέγα; 415  
 Πο. κακὸν τὸ μὴ "χειν" τὸ γένος οὐκ ἐβοσκέ με.  
 Io. ἡ πατρὶς, ὡς ἔστι, φίλτατον βροτοῖς.  
 Πο. οὐδ' ὄνομάσαι δύναι' ἀν, ὡς ἐστὶν φίλον.  
 Io. πῶς δ' ἥλθες "Ἄργος; τίν' ἐπίνοιαν ἔσχεθες;  
 Πο. ἔχωντος Ἀδράστῳ Λοξίας χρησμού τινα. 420  
 Io. ποιὸν τι τοῦτο ἔλεξας; οὐκ ἔχω μαθεῖν.  
 Πο. κάπερ τι λέοντί θ' ἀρμόσαι παιδῶν γάμους.  
 Io. καὶ σοὶ τί θηρῶν ὄνόματος μετῆν, τέκνουν;  
 Πο. οὐκ οἶδος· ὁ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

414. “εὗ πρᾶσσε” Valck. interprets by μηδαμῶς, and compares with ξηλῶσι Med. 60. εὐτυχοῖς, δναιο. But, as Brunck has observed, the participle δ' is in the way, and therefore Valck wished it removed; but all edd. and MSS. retain it; also Plut. p. 606. E. Sextus Empiricus adv. Math. i. 279. an anonymous writer among the Rhetoricians of Aldus ii. p. 371, 21. The sense is the same, as in the well-known verse, (Ovid, Trist. i. 8, 5.) ‘Donec eris felix, multos numerabis amicos.’” Porson. “The neuter of the article is often put absolutely with the gen. of a subst., and in that case signifies: 1. Every thing to which the subst., which is put in the gen., refers, all that concerns it, that arises from it, that belongs to it. Eur. Ph. 414. IO. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὀφέλουν; ΠΟΛ. εὐ πρᾶσσε. (*to expect assistance from them, one must be fortunate:*) τὰ φίλων δ' οὐδὲν, ἢν τις δυστυχῆ, *the assistance of friends is nothing:* 393. τὰ τῶν θεῶν, *the visitation of the gods.* Suppl. 78. τὰ τῶν φθιτῶν, *honores mortuorum.*” Matth. Gr. Gr. § 284.

416. “μὴ ἔχειν less accurately Ald. τὸ γένος δ' Plut. and some MSS. but not Galen in Protr.” Porson. Cf. Ion 271. τὸ δὲ γένος μ' οὐκ ὀφελεῖ.

418. “δύναιμ' ἀν, which, however barbarous, MSS. and Stobæus retain, Markland properly corrects. Dawes M. Cr. p. 251. has removed a similar error from Aesch. Prom. 757.” Porson.

419. “ἔσχες Aldus, with not a few MSS. But ἔσχεθες in five, according to Burton; and thus Grot. C. K. L. Leid. sec.” Porson. See Monk Hipp. 1284.

421. “All edd. punctuate thus: ποιὸν; τί τοῦτο, that ποιὸν may be referred to χρησμὸν. But I have preferred the other method.” Porson. On ἔχω for δύναιμαι, see Med. 492.

422. “παῖδοιν L. which might be preferable, were it not possible that one Ms. might be accidentally corrupted into the semblance of a true reading.” Porson.

423. “King has edited θηρὸς from K. and thus C. Leid. But, not to notice the δρυοτέλευτον, the other reading is in itself better. For since Jocasta could not know which of the animals Adrastus considered Polynices to resemble, she uses the plur. number with propriety, as below she is said to snatch the sword ἐκ νεκρῶν and νεκρῶν πάρα 1470. 1593. Again 425. ἔχεις C.” Porson.

- Io. σοφὸς γὰρ ὁ θεός τίνι τρόπῳ δ' ἔσχες λέχος; 425  
 Πο. νὺξ ἦν· Ἀδράστου δ' ἥλθον εἰς παραστάδας.  
 Io. κοίτας ματεύων, ἡ φυγὰς πλανάμενος;  
 Πο. ἦν ταῦτα, κάτα γ' ἥλθεν ἄλλος αὖ φυγάς.  
 Io. τίς οὗτος; ὡς ἄρεβος ἄθλιος κάκεῖνος ἦν.  
 Πο. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός. 430  
 Io. τί θηρσὸν ὑμᾶς δῆτ; "Ἀδράστος εἴκασε;  
 Πο. στρωμνῆς ἐς ἀλκὴν οὔνεκ ἥλθομεν πέρι.

425. "Eurip. seems to have employed the expression *τίνι τρόπῳ* only in the later plays. In the Hippolytus 909. *τί χρῆμα πάσχει;* *τῷ τρόπῳ διόδλανται;* 1008. *δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρη;* 1171. *πῶς καὶ διώλετερ εἰπέ τῷ τρόπῳ δίκης* 'Επιστεν αὐτὸν ρόπτρον αἰσχύναντά με; In the Medea, Alcestis, and Heraclidae, which three tragedies are among the oldest, I find neither *τίνι τρόπῳ* nor *τῷ τρόπῳ*. Aeschylus and Sophocles seem to have had no certain rule on this point. In the former, Pers. 771. 795. *τίνι τρόπῳ* occurs, and in the latter, (Ed. T. 10.) Elmsl. Bacch. 425.

426. *παραστάδας*. Eur. Andr. 1118. Iph. T. 1160. "Pertinent nempe παραστάδες ad portam s. ostium, et a poëtis sæpe pro ipsa janua ponuntur. *Antas* Latine dici, et esse columnas s. pilas quadratas ad latera ostiorum positas docet Salmasius Exerc. p. 1216." Schneider Epimetr. ad Xen. Mem. iii. 8, 9. Statius, alluding to the same circumstance, says of Polynices, Theb. i. 388. *ignotæ acclinis postibus aulæ.*

427. "ἢ, a bad conjecture of Canter's, is supported by the Ms. L. Aldus and most MSS. have *ματεύων*, as also in other places; but *ματεύων* is in the better Leyden Ms., according to Valek., in L. and a Ms. collated by Holstein in Markl. Suppl. 984. Cf. Hec. 773 (=767)." Porson. *ἢ, sc. ὅδῳ, in the same way as.*

428. *ἦν ταῦτα*, a formula expressing

affirmation. Thus in Hec. 764. to the question of Agamemnon, *ὦ τλῆμον, ἦπον χρυσὸν ἡράσθη λαβεῖν*; Hecuba answers, *τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν*: also Electr. 645. OP. *ὑποπτὸς οὐσα γιγνώσκει πόλει.* ΠΡ. *τοιαῦτα μισεῖται γὰρ ἀνόσιος γυνῆ.*

"κάτα δ'" is edited by Valck. and Brunck, as most of the MSS. certainly have. But J. and Aldus have *κάτα γ?*" Porson.

431. "θῆρσι δ'" Ald. but the membr. omit δ': *εἴκασε* Ald. *ἥκασεν* L. *ἥκασε* Brunck." Porson. "In interrogations δῆτα, like δή, expresses eagerness for information: *tandem; I pray; tell me; τίνι δῆτ' ἀν λέγοις;* Aristoph. Vesp. 1171. So v. 191. Eur. Or. 1473. This use results from its hortatory one; for *ποῖ δῆτα φεύγω*; Eur. Ph. 991. is equivalent to *εἰπὲ δή, or δῆτα, ποῖ φεύξω*; So v. 997. and in Heracl. 127." Hoogeve. p. 49. ed. Seager.

432. "Statius relates this adventure with his usual spirit. Polynices, wandering in a dark and tempestuous night, at length beheld the lights gleaming from Larissa, the citadel of Argos; he hastens thither, and entering the vestibule of the palace, throws himself on the floor to repose his limbs, stiff with the rain and wind. It happened that Tydeus (then an exile from Calydon for the unhappy murder of his brother) was driven by the same storm to the same place for shelter: a quarrel immediately ensued between

- Io. ἐνταῦθα Ταλαιοῦ παῖς ξυνῆκε θέσφατα;  
 Πο. κάδωκεν ἡμῖν δύο δυοῖν νεάνιδας.  
 Io. ἀρ' εὐτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς; 435  
 Πο. οὐ μεμπτὸς ἡμῖν ὁ γάμος εἰς τόδ' ἡμέρας.  
 Io. πῶς δ' ἔξεπεισας δεῦρο σοι σπέσθαι στρατόν;  
 Πο. δισσοῖς "Ἄδραστος ἄμοσεν γαμβροῖς τόδε,  
     ἄμφω κατάξειν εἰς πάτραν, πρόσθεν δ' ἐμέ.  
     πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄνδροι 440  
     πάρεισι, λυπρὰν χάριν, ἀναγκαίαν δ' ἐμοὶ  
     διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι  
     πόλιν· θεοὺς δ' ἐπάμοσ', ὡς ἀκουσίας  
     τοῖς φιλτάτοις τοκεῦσιν ἥραμην δόρυ.  
     ἀλλ' εἰς σὲ τείνει τῶνδε διάλυσις πακῶν, 445  
     μῆτερ, διαλλάξασαν ὄμογενεῖς φίλους,  
     παῦσαι πόνων με, καὶ σὲ, καὶ πᾶσαν πόλιν.  
     πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὄμως ἐρῶ."

the two princes; they fought; till Adrastus, disturbed by their clamors, came forth with many torches, and put an end to the fray: he hospitably received them into his house, where observing that Polynices wore on his shoulders a lion's hide, as Tydeus was covered with the skin of the Calydonian boar, he concluded that the oracle was accomplished in their arrival: *Cui Phœbus generos aeo ducente canebat Setigerumque suem, et fulvum adventare leonem.*" Potter.

434. Schæfer conjectures κάδωκέ γ' ἡμῖν: γε has often the sense of *etiam*: see Hec. 600.

436. εἰς τόδ' ἡμέρας, for εἰς ταῦτην τὴν ἡμέραν: cf. 1101. Alc. 9. καὶ τόνδ' ἔσωξον οἶκον εἰς τόδ' ἡμέρας.

437. "δεῦρο σοι ἔσπεσθαι Ald. δεῦρ' ἔπεσθαι σοι some MSS." Porsun.

438. "After this, Aldus, most edd. and all MSS. add a verse: Τυδεῖ τε κάμοι, σύγγαμβρος γάρ ἐστ' ἐμός. A greater part of the MSS. have σύγγαμος, which suits the metre better, but

Eurip. *Phœn.*

the sense is not so well: σύγγαμβρος, with the second short, is defended by Musgr., whose arguments may be examined on Med. 284. But Jortin rightly considers this verse as spurious and not to the purpose." Porson.

443. ἐπάμοσα for ἐπόμυνμι: on this use of the aor. see Med. 274.

444. "From a various reading of the Schol. Valck. prefers γ' ἔκοῦσιν." Porson. The form ἥραμην Brunck on Soph. Antig. 907. hastily condemns as not used by Attic writers.

446. διαλλ. ὅμ. φίλους, having reconciled relations (*so as to make them*) friends: see Med. 860. τέγξαι χέρα φοινίαν: Heracl. 575. διδάσκει σοφὸν, i. e. ἀστει σοφὸν εἶναι. See Brasse Ed. T. 166.

447. Elmsley Ed. T. 376. proposes παῦσαι πόνων σὲ κάμε, which is more emphatic; thus Aesch. S. c. Th. 240. αὐτὴ ἐν δουλοῖς κάμε, καὶ σὲ, καὶ πόλιν. Soph. Ed. T. 64. ἡ δ' ἐμὴ Ψυχὴ πόλιτε κάμε καὶ σ' δροῦ στέρει.

448. ὑμνηθὲν, a trite, proverbial sen-  
tence.

- τὰ γεζίματ' ἀνθρώποισι τιμιώτατα,  
δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 450
- ἄγω μεθήκω, δεῦρο μυρίαν ἄγων  
λόγχην πένης γάρ οὐδὲν εὔγενης ἀνήρ.
- Χο. καὶ μὴν Ἐπεοκλῆς εἰς διαλλαγὰς ὅδε  
χωρεῖ σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν  
τοιούσδε μύθους, οἵς διαλλάξεις τέκνα. 455
- Επ. μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ διδοὺς,  
ῆλθον τί χρὴ δεῖν; ἀρχέτω δέ τις λόγου.  
ὡς ἀμφὶ τείχη καὶ ξυναριδας λόχων  
τάσσων ἐπέσχον πόλιν, ὅπως κλύοιμι σου  
κοινὰς Βοαιβείας, αἵς ὑπόσπουδον μολεῖν 460  
τόνδ' εἰσεδέξω τειχέων, πείσασά με.

timent: Soph. Aj. 292. δ δ' εἶπε πρός με βαΐ, ἀεὶ δ' ὑμνούμενα Γύναι, γυναιξὶ κύσμον ἡ σιγὴ φέρει.

449. The repetition of ἀνθρώποισι and ἀνθρώποις in two lines immediately succeeding is to our ears inelegant, but not unusual in the tragedians: see below 465. 466. Hec. 362. 600. Elmst. Ed. C. 280.

450. Valck. compares Theognis 718. ὡς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν. Cf. Hor. Sat. ii. 3, 94. omnis enim res, Virtus, fama, decus, divina humanaque, puleris Divitiis parent.

451. “μεθήκω—ἄγω membr.: whence Brunck, μεθήκων — ἄγω.” Porson. ἄγω μεθήκω, for μεθ' & ἥκω, Schol. Σητήσων ἥκω: thus Hec. 507. ἥκω μεταστείχων σε: 510. μετῆλθες ἥμας. On λόγχην for λογχοφόρους see v. 76.

453. On καὶ μὴν, and ὅδε for ὅδε or δεῦρο on the entrance of a new character, see Hec. 216. 53. Cf. 1328. infra.

454. “ἥκει J. for χωρεῖ, and the Cambr. Ms. as a various reading.” Porson. Σὸν ἔργον, it is your part: Aesch. Prom. 656. Σὸν ἔργον, Ἰοῦ, ταῖσδ' ὑπουργῆσαι χάριν. Soph. Phil. 15. ἀλλ' ἔργον ἥδη σὸν, τὰ λοιφ' ὑπηρετεῖν.

457. “δὴ for δὲ Brunck from the membræ. The received reading, in

my opinion, is far better.” Porson.

459. “τάσσων ἐπέσχον is the same as τάσσων ἐπανόμην; thus Ion or some other writer in Stobæus xx. p. 103. ἐπίσχεις ὄργικόμενος.” Porson. Thuc. i. 112. Καὶ Ἑλληνικοῦ μὲν πολέμου ἐσχον οἱ Ἀθηναῖοι. Soph. Ed. T. 781. κάγῳ βαρυνθείσ, τὴν μὲν οὐσταν ἡμέραν Μόδις κατέσχον. Verbs signifying to desist, or to make to desist, are generally construed with a participle: see Maith. Gr. Gr. § 549, 8. The order is this: ἐσ- ἐπέσχον τάσσων πόλιν ἀμφὶ τ. καὶ ξ. λ.: since I have stopped arranging the city (i. e. ceased from my arrangements for the defence of the city) with respect to the ramparts and the files of the troops. Ξυνωρίδας, Schol. συστήματα, τάξεις, from σύν and ἀείρω, or ἔρω, to connect together, arrange side by side.

461. εἰσεδέξω τ. “Verbs compounded with prepositions governing a dat. or accus., sometimes take the gen. Soph. Aj. 1292. τειχέων ἐγκεκλεισμένων. Aristoph. Lys. 272. οὐ γάρ, μὰ τὴν Δήμητρ', ἐμοῦ ζῶντος ἐγχανοῦνται. Soph. Ed. T. 825. ἐμβατεύειν πατρίδος: (cf. Ed. C. 400. 924.) Phil. 648. τῇ τούθῳ, δὲ μὴ νεώς γε τῆς ἐμῆς ἔνι; (ἐνεστι.) Plato Leg.

Io. ἐπίσχεις οὗτοι τὸ ταχὺ τὴν δίκην ἔχει·  
 βραδεῖς δὲ μῆθοι πλεῖστον ἀνύτουσιν σοφόν.  
 σγάσον δὲ δεινὸν ὄμρα καὶ θυμοῦ πνοάς·  
 οὐ γὰρ τὸ λαιμότριπτον εἰσορᾶς πάρα 465  
 Γοργοῦς, ἀδελφὸν δ' εἰσορᾶς ἥκοντα σόν.  
 σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέψε,

v. p. 222. νόσημα πόλεως ἐμπεφυκός. Soph. QEd. T. 808. καὶ μ' δ πρέσβυτος ὡς δρᾶ "Οχον παραστείχοντα." Matth. Gr. Gr. § 377. obs. 2. In these compounds *εἰς* and *ἐν* stand for *εἰσω* and *ἔνθων*.

462. "οὕτι Ald. οὔτει most MSS. See below 565." Porson. See also Hec. 228.

463. "I have replaced the Attic form ἀνύτουσιν, which, although often retained, is frequently effaced. It is extant in Soph. Antig. 231. 805. Trach. 319. Eur. Bacch. 1100. ἔξανύτω Hipp. 405. Bacch. 1105. Ion 1085. Sometimes MSS. are at variance, as in Aristoph. Plut. 607. where some MSS. give ἀνύειν, others with the two earliest edd. ἀνύτειν. In the edd. indeed of Euripides, ἔξανύτω is found in Iph. T. 1472. and ἔξενύθε Herc. F. 626. by retaining which you violate the metre, by adding ττ, the language itself. Musgr. excellently corrects ἔξανύτω, ἔξανίετε. In Suidas, whom Markl. quotes, the Ms. of Christ's Coll. Oxf. rightly affords ἀνύτειν, the Etymologus p. 821, 18. ἀνύτειν, and p. 270, 3. διαρύτειν in the Leyden Ms. according to Koen on Gregor. p. 28. For the verb ἀρύτω has the same analogy. In a trochaic line of Cratinus in Said. v. ἀναρύτειν (ἀναρύτειν) Toup from the law of the metre has corrected ἀναρύτων. Brunck has restored ἀρύτεσθε from Suidas to Aristoph. Nub. 271. The same form occurs in Pherecrates, Athen. vi. p. 269. D. The passage of Plato quoted by Suidas is extant in the first book of the Laws T. ii. p. 200, 9. Ald. 515, 20. Bas. 569. G. 10. Læmar. 776. F. 3. Franck. I remark by the way, that the ed. Med. and the MSS. at Leyden

and in Christ's College read, ὅθεν τε δεῖ καὶ δόπσα καὶ ὄπόθεν; in Suidas therefore we must replace ὄπόσον, in Plato ἀρυτόμενος. Photius Lex. Ms. Ἡρυγεν' ἡρεύξατο. ἤντλει. The Grammarian, deceived by the similar form of the letters, has confounded different words, ΗΡΥΓΕΝ. ΗΡΥΤΤΕΝ. Moreover I have edited ἀνύτουσιν with the aspirate, in compliance with Mæris, Herodian and others. Hesychius restored by Alberti, Καθανάσας συντελέσαι: and thus the Ms. collated by Schow to the great benefit of learning." Porson. Monk accordingly corrects καθήνυσαν in Soph. El. 1451. Valck. compares the words which Statius Theb. x. 697. assigns to the same character, Jocasta: 'ne fræna animo permitte calenti: Da spatium, tenuemque moram: male cuncta ministrat Impetus.'

466. "Γοργόνιος commonly. Valck. Γοργοῦς, which he compares with similar forms. [See Med. 1159.] In an elegant fragment of the Andromeda, which has been preserved by Maximus upon Dionysius the Areopagite, παρθένου τ' εἰκόνα τινὰ 'Εξ αὐτομόρφων λαῖνων τειχισμάτων Σοφῆς ἄγαλμα χειρὸς, Musgr. correctly reads εἰκὼ, but vainly supposes that the passage requires an interpreter. For they are the words of Perseus, gazing upon Andromeda at a distance, whom he fancies to be a figure carved from the rock to which she was bound. In our verse the membranæ omit δ'. " Porson. Eur. Or. 1522. Μή πέτρος γένη δέδοικας, οἵστε Γοργόν' εἰσιδών; Alc. 1137. ΗΡ. τόλμα προτείνειν χείρα, καὶ θιγεῖν ξένης. ΑΔ. καὶ μήν προτείνω, Γοργόν' ὡς καρατόμηφ.

467. Valck. compares Statius Theb. vii. 508. Tecta vide, fratremque, quid

Πολύνεικες εἰς γὰρ ταυτὸν ὄμμασι βλέπων,  
τέξεις τ' ἄμεινον, τοῦδε τ' ἐνδέξει λόγους.

παραινέσαι δὲ σφῶν τι βούλομαι σοφόν· 470  
ὅταν φίλος της ἀνδρὶ θυμαθεῖς φίλῳ,  
εἰς ἐν ξυνελ. θών, ὄμματ' ὄμμασιν διδῷ,  
ἔφ' οἶσιν ἥκει, ταῦτα χρὴ μόνον σκοπεῖν,  
κακῶν δὲ τῶν πρὸν μηδενὸς μνείαν ἔχειν.  
λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 475  
σὺ γὰρ στράτευμα Δαναϊδῶν ἥκεις ἄγων,  
ἄδικα πεπονθὼς, ὡς σὺ φῆς πειτὴς δέ τις  
θεῶν γένοιτο καὶ διαλλακτῆς κακῶν.

Πο. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,  
κού ποικίλων δεῖ τάνδιχ' ἐρμηνευμάτων· 480

aufers lumiina? fratrem Alloquere: xi.

335. quo, sāve, minantia flectis Ora?

468. ταυτὸν for τὸ αὐτὸν, as Hec.  
295. οὐ ταυτὸν σθένει.

469. “λέξεις τάμεινον Ald. λέξεις τ'  
ἄμεινον several MSS.; the rest omit the  
conjunction: also most of them have  
ἐνδέξη, and thus Pierse, King, and  
Burton have edited from MSS., and  
Brunck from the membr. The com-  
mon reading is ἐκδέξῃ.” Porson.

470. “Strattis in the Phœnissæ  
quoted by Athen. iv. p. 160. B. ridi-  
cules this passage, παραινέσαι δὲ σφῶν  
τι βούλομαι σοφὸν, “Οταν φακῆν ἔψητε,  
μὴ πιχεῖν μύρον.” Porson.

472. “συνελθόντ’ Flor. which so far  
admits of being defended, that it may  
be a nominative absolute instead of  
the gen., as above 290.” Porson.

473. “ἔφ' οἶσιν ἥκει Ald. and many  
MSS. From C. and a few others King  
has badly edited ἔφ' οἴς συνήκει, a  
compound which I do not believe to  
be in use among tragic writers. Again  
Brunck from the second Leyden Ms.  
has edited σκοπεῖν μόνον.” Porson.  
Schol. ταῦτα μόνον πρέπει σκοπεῖν δι'  
ἀπέρ ήλθε. Eur. Heracl. 136. ἔφ' οἶσι  
δ' ἥκω, καὶ παρ' οὐ, λέγειν θέλω. Soph.

Phil. 50. ἔφ' οἴς ἐλήλυθας.

474. “μηδαμᾶς Ald. μηδενὸς all the  
Bodleian MSS., both the Leyden, C.  
Flor. L. membr.” Porson. “Dr.  
Maltby confirms by instances the rule  
of the ancient grammarians, that femi-  
nines in εια, which come from verbs  
in ειω, and denote action, have the  
last syllable long in the Attic writers;  
and that in all other cases the final α  
is short. One word, which is un-  
noticed, is μνεῖα, which makes the last  
syllable long. Soph. El. 394. Eur.  
Med. 329. Bacch. 46.” Notice of  
Maltby’s Lex. Pros., Mus. Crit. ii. p.  
312.

479. “Cyrillus de S. Trin. Dial. ii.  
T. v. p. 417. B. ἀρ' οὐκ ἀληθὲς εἰπεῖν,  
ὦ Ἐρμεῖα, ὡς ἀπλοῦς ἔφυ τῆς ἀληθείας  
δοῦθος.” Porson.

480. “Aldus and some edd. of Sto-  
baeus have, with a slight error, δεῖτ'  
τάνδιχ'. On this idiom of Euripides I  
have said enough at Orest. 659. Cor-  
rect with a slight alteration οὐ ποικί-  
λων δεῖ τὸ αὐτόθεν μέγα ἐρμηνευμάτων  
in Eustathius on Il. B. p. 342, 36=  
259, 20. whom see also on Od. B.  
p. 1436, 28=83, 5.” Porson. Cf.  
Hec. 962.

ἔχει γὰρ αὐτὰ καιρόν ὁ ἄδικος λόγος,  
νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν.  
ἔγώ δὲ πατρὸς δωμάτων προύσκεψάμην,  
τούμον τε καὶ τοῦδ', ἐκφυγεῖν χρήζων ἀράς,  
ἄς Οἰδίπους ἐφθεγξάτε εἰς ἡμᾶς ποτε, 485  
ἔξηλθον ἔξω τῆσδ' ἐκὰν αὐτὸς χθοὺς,  
δοὺς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,  
ἄστ' αὐτὸς ἀρχεῖν αὐθίς ἀνὰ μέρος λαβὼν,  
καὶ μὴ, δι' ἔχθρας τῷδε καὶ φόνου μολὼν,  
κακὸν τι δρᾶσαι, καὶ παθεῖν ἢ γίγνεται. 490  
οὐδὲ αἰνέσας ταῦθ', ὥρκίους τε δοὺς θεοὺς,

481. καιρὸν Schol. ἴσχὺν, εὐκαιρίαν, εὐστοχίαν, *suitableness, propriety*. Cic. pro Cœl. 26. O magna vis veritatis, quæ contra hominum ingenia, calliditatem, soleritiam, facile se per se ipsam defendat! A writer in the Class. J. lvi. p. 209. compares the following passage from Fletcher's Spanish Curate, Act iii. Sc. 3.

— If I stood here

To plead in the defence of an ill man,  
It would be requisite I should dress  
my language

With tropes and figures, and all flourishes  
That grace a rhetorician; 'tis confess'd  
Adult'rete metals need the goldsmith's  
art

To set them off; what in itself is perfect  
Contemns a borrow'd gloss.

483. "Thus almost all MSS. and Grot. In Aldus less harmoniously δωμάτων πατρός. In the beginning of the verse Valckenaer conjectures ἔγωγε, which Brunck has adopted." Porson. Scholefield has made this passage clearer by placing a colon after προύσκεψάμην, and removing the comma in the next line after τοῦδ'.

484. τούμον τε καὶ τοῦδ', *on my own account as well as his*: Soph. Trach. 1069. ὡς εἰδὼ σαφῶς, Εἴ τούμον ἀλγεῖς μᾶλλον ή κείνης. See Med. 317.

487. Orest. 1661. Παρέστοιν οἰκεῖν

δάπεδον ἐνιαυτοῦ κύκλον.

488. "The more usual constr. is λαβόντα, but the nominative is not rare in the tragic writers. In Orest. 1120. I have edited κεχαρμένην only in compliance with MSS., for the other reading is not less to be approved." Porson. Both Schäfer and Scholef. have remarked the inaccuracy of this note: the former stating that the nomin. with the infin. is the more usual constr. in Eurip.: the latter that λαβόντα, if not actually constituting a solecism, would certainly be inconsistent with the Attic idiom: in a note on Orest. l. c. he thus explains the principle on which the two constructions depend: "Nominativus plerumque praedit infinitivum, cum infinitivus ad eandem cum finito verbo personam refertur; aliter, non: cuius insigne habes exemplum in Thuc. iv. 28. καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν." Herod. vi. 67. αὐτὸς πεπειρῆσθαι—ἐκεῖνον δὲ οὐ. See Matth. Gr. Gr. § 535. d.

489. "φθόνου Leid. A. which Valeck approves." Porson. Φόβος, φόνος and φθόνος are frequently confounded: see Blomf. Pr. 363. ibid. 121. δι' ἀπεχθέλας ἐλθενθ.

490. "γίγνεται Ald. But part of the MSS. certainly γίγνεται." Porson.

491. "τῷδ' is more harmonious, and is the reading of the Ms. J." Porson.

έδεσεν οὐδὲν ὃν ὑπέσχετ', ἀλλ' ἔχει  
τυχανίδ' αὐτὸς, καὶ δόμων ἐμὸν μέρος.  
καὶ νῦν ἔτοιμος εἰμι, τάμαυτοῦ λαβὼν,  
στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονὸς, 495

οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβὼν,  
καὶ τῷδ' ἀφεῖναι τὸν ἵστον αὐλίς αὖ χεόνον,  
καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν  
πύργοισι πηκτῶν κλιμάκων προσαμβάσεις.

ἄ, μὴ κυρήσας τῆς δίκης, πειράσομαι  
δοῦν· μάρτυρας δὲ τῶνδε δαιμόνας καλῶ,  
ώς πάντα πράσσων ξὺν δίκῃ, δίκης ἄτε  
ἀποστεροῦμαι πατρίδος ἀνοσιάτατα.

ταῦτ' αὐθ' ἔκαστα, μῆτερ, οὐχὶ περιπλοκὰς  
λόγων ἀθροίτας, εἴπουν, ἀλλὰ καὶ σοφοῖς 505  
καὶ τοῖσι φαύλοις ἔνδιχ', ώς ἐμοὶ δοκεῖ.

Xo. ἔμοι μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χόνα  
τελεράμψεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

αἰνέσας ταῦθ', having acquiesced in  
these proposals: Med. 1154.

493. “Grotius has given ἔμδν, whether from MSS. or conjecture I know not. Probably the former; for the Ms. J. has it, but not C. as Burton erroneously asserts.” Porson.

497. “Aldus omits αᾶ, which Canter has restored from conjecture; for Canter’s note in his ed. belongs to this verse. Thus also Grot. has edited, and thus K. from a correction in the same hand.” Porson.

498. “πέρθειν Flor. again μήτε τι  
or μήτ' ἔτι many MSS. πρὸς ἀμβάσεις  
Ald.” Porson.

504. αὐθ' ἔκαστα, each distinctly, plainly, Schol. ἀπλῶ χωρὶς ποικιλίας τινός. Aesch. Pr. 986. ἀλλ' αὐθ' ἔκαστ' ἔκφραξε· μηδέ μοι διπλῶς ‘Οδούς, Προμηθεῦν, προσβάλησ.

“οὐχὶ Ald. and almost all MSS. King from a Ms. of Laud’s has restored οὐ.” Porson.

506. τοῖσι φ. Schol. τοῖς ἀπαιδεύ-

τοῖς, τοῖς ἀνοήτοις: φαῦλος is opposed to σοφὸς in Hipp. 993. οἱ γὰρ ἐν σοφοῖς Φαῦλοι, παρ' ὅχλῳ μαυσικάτεροι λέγειν.

507. “The personal pronouns are sometimes put twice in the same proposition, when in the first instance they were separated too far from the verb. Xen. Cyr. vi. 4, 7. Καὶ Κύρω δὲ δοκῶ μεγάλην τινὰ ἡμᾶς χάριν ὄφειλειν, οὗτοι με, αἰχμάλωτον γενομένην καὶ ἔξαιρεθεῖσαν ἔσαντφ, οὔτε με, ώς δούλην ἤξιστε κεκτῆσθαι, οὔτε ώς ἐλευθέραν ἐν ἀτίμῳ ὄνδριμα.” Matth. Gr. Gr. § 465, 4.

508. “‘Αλλ’ οὖν is combined of ἀλλὰ, disjunctive, adversative, or in whatever sense taken, and οὖν collective; for it collects or concludes not only from what precedes, but from what is to be understood extrinsically: thus in Eur. Ph. 501. οὖν collects from what has preceded, that Polynices has spoken wisely, and ἀλλὰ opposes what is last, to εἰ καὶ μή:

Ετ. εἰ πᾶσι ταντὸ καλὸν ἔφυ, σοφόν θ' ἄμα,  
οὐκ ἦν ἀν ἀμφίλεκτος ἀνθρώποις ἔρις. 510  
νῦν δ' οὕθ' ὅμοιον οὐδὲν, οὗτ' ἵσον βροτοῖς,  
πλὴν ὄνόμασιν· τὸ δ' ἔργον οὐκ ἔστιν τόδε.  
ἔγὼ γὰρ οὐδὲν, μῆτερ, ἀποκρύψας ἔρω·  
ἄστρων ἀν ἐλθοιμ' αἰθέρος πρὸς ἀντολὰς,  
καὶ γῆς ἔνερθε, δυνατὸς ἢν δρᾶσαι τάδε, 515  
τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.

*yet however in my judgment you speak wisely.*" Hoogeve. Greek Part. p. 9. ed. Seager. See also p. 106.

"δοκεῖ Ald. contrary to most MSS." Porson. Sop̄h. Ant. 680. ήμιν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα, Δέγειν φρονούντως ἢν λέγεις δοκεῖς πέρι.

509. "ταῦτὸν some MSS. In the next line Aldus does not omit ἢν, as Valck. seems to assert; in some the two words have coalesced, ἀναμφίλεκτος." Porson.

512. "ὄνομάσαι all edd. and MSS. I have edited ὄνόμασιν, which when written without ν, as is constantly the case, easily admitted of alteration. The constant opposition between λόγος and ἔργον, particularly in the tragic writers, is known to every one. Nor unfrequently between ὄνομα and ἔργον, as Orest. 418. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. [Hipp. 503.] Iph. A. 1121. τοῖς ὄνόμασιν μὲν εὖ λέγειν, τὰ δ' ἔργα σου Οὐν οἴδ' ὅπως χρή μ' ὄνομάσαν εὖ λέγειν. But there may probably appear something faulty in this opposition, that in one clause the noun is plural, in the other singular; in the one the article is added, in the other omitted. But the tragic writers do not carefully attend to such minutiae. Soph. El. 59. τί γάρ με λυπεῖ τοῦθ', δταν λόγῳ θανῶν Ἐργοισι σωθῶ. There indeed Eustathius Od. Α. p. 1701, 63=459, 24, cites λόγοισι: but λόγῳ is retained by Eumathius ix. p. 363, and by Suidas under τί γάρ με. Ed. C. 1187. τά τοι καλῶς Εὑρημέν' ἔργα τῷ λόγῳ μηνύεται. Both parti-

culars are disregarded Ed. C. 782. λόγῳ μὲν ἐσθλὸν, τοῦτο δ' ἔργοισιν κακά. Eur. Andr. 264. τοιόδ' ἔχω σου δέλεαρ· ἀλλὰ γὰρ λόγους Κρύψω, τὸ δ' ἔργον αὐτὸν σημανεῖ τάχα. Troad. 1241. τλήμων ιατρὸς, ὄνομ' ἔχουσα, τάργα δ' οὐ. Ovid. Amor. i. 12, 27. Ergo ego vos rebus duplices pro nomine sensi." Porson.

514. "Aldus and all the MSS. have ἡλίου πρὸς ἀντολὰς (or ἀνατολὰς), but Critics have preferred αἰθέρος from Stobæus xiv. p. 322. and this Plutarch also seems to have had, *de Frat. Amor.* p. 481. A. for in the Ms. D. Wyttēnbach asserts that ἡλίου had been substituted for the original reading, which was erased. Old edd. have ἀνέλθοιμ' conjointly." Porson. Aesch. Prom. 466. ἀντολὰς ἔγῳ Αστρων ἔδειξα.

αἰθέρος, *of heaven, the firmament:* Aesch. Ag. 6. καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς Δαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι.

516. Cf. 541. Potter: "might I so obtain this idol of my soul, this worshipp'd power of royalty." He compares the words of Hotspur: "By heaven, methinks, it were an easy leap To pluck bright honour from the pale-faced moon; Or dive into the bottom of the deep, Where fathom-line could never touch the ground, And pluck up drowned honour by the locks; So he, that doth redeem her thence, might wear Without co-rival all her dignities." Compare the words of Tarquin, in Livy ii. 9. Adesse finem reg.

τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ Βούλομαι  
ἄλλω παρεῖναι μᾶλλον, ἢ σώζειν ἐμοί.  
ἀναδρία γὰρ, τὸ πλέον ὅπτις ἀπολέσας,  
τοῦλασσον ἔλαβε πρὸς δὲ τοῦτον αἰσχύνομαι, 520  
ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορθοῦντα γῆν,  
τυχεῖν ἂν χρήζει· ταῖς γὰρ ἀν Θήβαις τόδε  
γένοιτο ὄνειδος, εἰ Μυκηναῖον δοξὸς  
φόβῳ παρείην σκῆπτρα τάμα τῷδ' ἔχειν.  
χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαιλλαγὰς, 525  
μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἔξαιρει λόγος,  
οὐ καὶ σίδηρος πολεμίων δράσειν ἄν.  
ἄλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,  
ἔξεστ· ἐκείνου δ' οὐχ ἐκὼν μεθήσομαι.  
ἄργεν παρόν μοι, τῷδε δουλεῦσαι ποτέ; 530  
πρὸς ταῦτ' ἵτω μὲν πῦρ, ἵτω δὲ φάσγανα,

nis, rei inter Deos hominesque pulcherrimae. Tac. Ann. xv. 53. Cupido dominiandi cunctis affectibus flagrantior est.

519. ἀνανδρία κ. τ. λ. Schol. δειλία γάρ ἔστι τῷ ἀνθρώπῳ ἑκείνῳ, ὅπτις φθείρας τὸ μεῖζον, τὸ ἔλαττον ἐδέξατο. Schäfer supplies the following instances of a similar construction: Iph. T. 609. τὰ τῶν φίλων Αἴσχιστον ὅπτις καταβαλὼν εἰς ξυμφορὰς, Αὐτὸς σέσωσται: Erecth. Fr. i. init. τὰς χάριτας ὅπτις εὐγενῶς χαρίζεται, "Ηδιστον ἐν βροτοῖσι. In Aristoph. Eq. 1275. cited by Burges, ἀλλὰ τιμὴ τοῖσι χρηστοῖς ὅπτις εὐλογίζεται, the constr. is similar, but less elliptical. See Matth. Gr. Gr. § 481.

"τὸ πλεῖον Ald. and part of the MSS. The rest with Grotius τὸ πλέον." Porson.

525. "χρῆν γὰρ Cant. M. R. but δ' as a various reading M. R." Porson.

526. "Valek. conjectures ἔξαντει from Apoll. Rh. iii. 188. Πολλάκι τοι δέα μῆθος, δέ κεν μόλις ἔξαντειν 'Ηνορέη, τόδι ἔρεξε, and above 463. But all MSS. have ἔξαλπει (or ἔξαιρει) as well as Plut. Pyrrh. p. 391. B.

Themist. ii. p. 37. B. xvi. p. 207. D. and Wyttenbach has intimated in his Epist. Crit. p. 10. that this reading is confirmed by Julian Orat. ii. p. 73. B." Porson.

528. "τήνδ' οἰκεῖν χθόνα θέλει M. θέλεις J." Porson.

529. "I have edited ἔκεινοι for ἔκεινο in conformity with the opinion of Dawes and Valek., on which see Med. 734." Porson. ἔκεινοι, sc. τοῦ χρηστοῦ, 517.

530. "δουλεύσω Ald. δουλεῦσαι most MSS." Porson. The use of the infin. in exclamations of *indignation, surprise, &c.* is noticed on Med. 1047.

531. πρὸς ταῦτα, therefore, accordingly: see Illec. 849. Bentley on Hor. Sat. i. 6, 87. reads *ad hæc* for *ob hoc*.

"ἵτω μοι πῦρ Ald. μὲν for μοι more than ten MSS. Euripides having given the same verse in the Syleus, I will transcribe the entire passage, that I may afford a little entertainment to the reader, wearied with various readings and grammatical minutiae, by the charms of poetry: Πρὸς ταῦτ' ἵτω

Σεύγνυσθε δ' ἵππους, πεδία πίμπλαθ' ἀρμάτων,  
ώς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι  
κάλλιστον ἀδικεῖν· τάλλα δ' εὔσεβεῖν χρεῶν. 535

Xo. οὐκ εὖ λέγειν χρὴ μὴ πὶ τοῖς ἔργοις καλοῖς·  
οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκῃ πικρόν.

Io. ὡς τέκνον, οὐχ ἄπαντα τῷ γῆρᾳ κακὰ,  
'Ετεόκλεες, πρόσεστιν, ἀλλ' ἡμπειρία

μὲν πῦρ, ἵτω δὲ φάσγανα, Πίμπρη,  
κάταθε σάρκας, ἐμπλήσθητί μου Πίνων  
κελαιὸν αἷμα, πρόσθε γὰρ κάτω Γῆς  
εἰσιν ἄστρα, γῆ τ' ἄνειστ' εἰς αἰθέρα,  
Πρὸν ἔξι ἐμοῦ σοι θῶπ' ἄπαντῆσαι λόγουν.  
Abresch has noticed the passage of  
Æschylus in Prom. 991. [=1028.]  
πρὸς ταῦτα, διπτέσθω μὲν αἰθαλοῦσσα  
φλόξ:] Philostratus seems to have had  
both in view, V. A. vii. 14. p. 291.  
ὑπὲρ τούτων, εἰ καταλύοι τις αὐτὰ, ἵτω  
μὲν πῦρ, ἵτω δὲ πέλεκυς, ὡς νικήσει  
οὐδὲν τούτων, οὐδὲ ἐς δτιοῦν περιελῷ  
ψεῦδος." Porson.

532. "πέπλασθ'" Ald. πίμπλασθ'  
others, or πίπλασθ'. But in four MSS.  
rightly πίμπλαθ', and this Scaliger  
had noticed. This is also intended  
by the Ms. J. in which is πίμπλαθ?"  
Porson.

534. "Cicero de Off. iii. 21.  
'Nam si violandum est jus, regnandi  
gratia Violandum est: aliis rebus  
pietatem cole.' He then proceeds:  
'Capitalis Eteocles, vel potius Euripi-  
des, qui id unum, quod sceleratissimum fuerit, excepit:' where  
Wyttensbach Bibl. Crit. P. iii. p. 30.  
has well noticed that the words, 'vel  
potius Euripides,' are an absurd inter-  
polation. Cf. Tusc. i. 44. 'Magna  
culpa Pelopis.'" Porson. This sen-  
timent Cicero says was continually  
in the mouth of Cæsar. Compare  
Pope's Elegy to the Memory of an  
Unfortunate Lady: 'Ambition first  
sprung from your blest abodes, The  
glorious fault of angels and of Gods.'

536. εὖ λέγειν, Schol. οὐ χρὴ τὰ  
φαῦλα τῶν ἔργων λόγοις καλλωπίζειν:

as in Hec. 1173. ἀνθρώποισιν οὐκ ἔχρην  
ποτὲ Τῶν πραγμάτων τὴν γλώσσαν  
ἰσχύειν πλέον. 'Αλλ' εἴτε χρήστος'  
ἔδρασε, χρήστος' ἔδει λέγειν. Εἴτ' αὐτὸν  
τοὺς λόγους εἶναι σαθροὺς, Καὶ  
μὴ δύνασθαι τὰδικ' εὖ λέγειν ποτέ. Cf.  
Med. 580.

μὴ πὶ τοῖς ἔργοις καλοῖς, except  
where the conduct is good: Scholef.  
remarks that the words in this ar-  
rangement are not to be considered as  
having the same meaning with τοῖς  
καλοῖς ἔργοις, but to be equivalent to  
εἴ τὰ ἔργα σου μὴ καλά ἔστι, the article  
having the force of a possessive pronoun. See the same in his ed. of  
Middleton on the Greek Article, p.  
143.

537. "τόδ' for τοῦτο Brunck from  
the membr." Porson.

538. "Ovid Met. vi. 28. 'non  
omnia grandior ætas, Quæ fugiamus,  
habet; seris venit usus ab annis.'  
Valck. thinks that Eurip. intended an  
allusion to the Scyriæ of Sophocles,  
πάντ' ἐμπέφυκε τῷ μακρῷ γήρᾳ κακά: I am of opinion that Aristophanes has  
alluded to Eurip. in the Wasps 439.  
ἔτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρᾳ  
κακά;" Porson.

539. 540. "The Schol. mentions  
ἡμπειρία as a various reading. Again  
λέξαι edd. MSS. Sextus Empiricus,  
Lucian, the Schol. on Dionysius the  
Thracian; but δεῖξαι Stobæus cxvi.  
p. 475. ed. Grot., which Muretus Opp.  
t. iii. p. 441. 531. cites, and Heringa  
and Ruhnken approve. See the latter  
on the Hymn to Ceres 479. where  
Pausanias reads δεῖξε for εἶπε. Euri-

ἔχει τι δεῖξαι τῶν νέων σοφάτερον.

540

τί τῆς κακίστης δαιμόνων ἐφίεσαι

φιλοτιμίας, παῖ; μὴ σύγ' ἄδικος ή θεός..

πολ.λους δ' ἐς οἴκους καὶ πόλεις εὐδαιμόνως  
εἰτῇ. Θε κάξηλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων.

ἐφ' ή σὺ μαίνεις κεῖνο κάλλιον, τέκνον,

545

ιστότητα τιμᾶν, ή φίλους ἀεὶ φίλοις,

πόλεις τε πόλ.εσι, συμμάχους τε συμμάχοις  
Ξυνδεῖς τὸ γὰρ ἵσον νόμιμον ἀνθεώποις ἔφυ.

pides in Stobæus lxxi. p. 431. οὐδὲ ἀν λόγος δεῖξειν, where Gesner has noticed in the margin a worse reading λέξειν. In Soph. Phil. 426. οὔμοι δύ αὗτως δεῖν ἔλεξας, the Schol. has preserved the true reading, οὔμοι δύ αῦ τῷ ἔξεδειξας. For τῷ γήρᾳ the Schol. on Dionysius has incorrectly τῷ βίῳ." Porson.

541. "Dion Chrysostom Or. xvii. p. 249. B. cites πλεονεξία either by a mistake of the memory or of the copyist. Something similar occurs in Hec. 611. Besides MSS., φιλοτίμια is defended by Plutarch, Sylla p. 453. B. by Greg. Naz. Epist. xlvi. and by Alian in Suidas v. παράφορος. Συνενθουσιώντες αὐτοῖς, καὶ τῷ παραφόρῳ τῷδε φιλοτιμίᾳ τῷ κακίστῃ δαιμόνων ἐκριπτισθέντες ἀπολάλασιν: where Portus has treated the subject with more ability than Kuster." Porson. On the constr. of verbs signifying *to love, to long for any thing*, as ἐπιθυμεῖν, ὅργεσθαι, γλίχεσθαι, ἐφίεσθαι, &c. with a gen., see Matth. Gr. Gr. § 328.

542. Trollope appositely cites Shakespeare's K. Henry VIII. Act iii. Sc. 2. *Cromwell, I charge thee, fling away Ambition: by that sin fell the angels; how can man then, the image of his Maker, hope to win by't?*

545. "σημανεῖ J. τοῦτο κάλλιστον βροτοῖς Dion. And indeed the MSS. C. D. L. R. and the second Leyden have κάλλιστον. Again in 547. I have restored σ for ξ, and that on the au-

thority of the Cambr. Ms. and of those marked J. K. M. R., of Clem. Alex. Strom. v. p. 663. of Plutarch de Frat. Amor. p. 481. A. Sympos. ii. 10, 2. p. 643. F. and of Dion. This is a trifling point, nor should I have thought it worthy of notice, except that beginners may remark, that by the admission of this reading, we have twice gained an iambus for a spondee." Porson.

546. Cf. Med. 122. τὸ δ' ἕρ' εἴθεσθαι ξῆν ἐπ' ίσοισιν Κρείσσον. Phocylides 64. πάντων μέτρον ἄριστον.

548. τὸ γὰρ ίσον. "In tragic iambics, the second syllable of a tribrach or of a ductyl ought not to be either a monosyllable, which is incapable of beginning a verse, (as ἄν, γὰρ, δὲ, μὲν, τε, τις,) or the last syllable of a word. To the best of our knowledge, Aeschylus affords no example of this licence, and Sophocles only two: Phil. 999. Οὐδέποτε γ' οὐδὲ ήν χρῆ με πᾶν παθεῖν κακῶν: 1392. Οὐδέ ποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ιδεῖν. Perhaps, however, in these verses οὐδέποτε is to be considered as one word, as it is commonly represented. In the remains of Eurip., we have observed the following examples: 1. Or. 2. Οὐδὲ πάθος, οὐδὲ συμφορὰ θεῆλατος. 2. Phen. 548. 3. Suppl. 368. εὶ γὰρ ἐπὶ τέρμα, καὶ τὸ πλέον ἐμῶν κακῶν. 4. Iph. A. 308. οὐδέ σε φέρειν γ' ἄπασιν"Ελλησιν κακά. The common reading is, Οὐδέ σε φέρειν δεῖ πᾶσιν. 5. ibid. 498. εὶ δέ τι κόρης σῆς θεσφάτων μέτεστί σοι.

τῷ πλέονι δ' ἀεὶ πολέμιον καθίσταται  
τοῦ λασσού, ἔχθρᾶς θ' ἡμέρας κατάρχεται. 550  
καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν  
ἰσότης ἔταξε, κάριθμὸν διώρισε.  
νυκτός τ' ἀφεγγὲς Βλέφαρον, ἥλιου τε φῶς  
ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,  
κούδετερον αὐτοῖν φθόνον ἔχει νικώμενον. 555  
εἰδ' ἥλιος μὲν νῦν τε δουλεύει βροτοῖς  
σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ίσον,

6. Bacch. 192. ἀλλ' οὐχ ὅμοιως ἦν δ  
θεὸς τιμὴν ἔχοι. The true reading  
seems to be, ἀλλ' οὐχ ὅμοιαν δθεὸς ἦν  
τιμὴν ἔχοι. 7. *ibid.* 285. ὥστε διὰ  
τοῦτον τάγδθ' ἀνθρώπους ἔχειν. 8. *E-*  
*lectr.* 580. οὐδέποτ' ἔδόξασ'. Οὐδὲ ἔγω  
γὰρ ἥλιπισα. It may be observed, that  
in six of these eight verses, as well as  
in the verse now under consideration,  
the foot which we consider as licen-  
tious is the first foot of the verse.”  
Elmsley’s Review of Markland’s Suppl.  
Quart. Rev. vii. N. 14. p. 448. 462.

νόμιμον. “Plutarch p. 481. affords  
a plausible but false reading, μόνι-  
μον. Musgr. unsuccessfully conjectures  
δόκιμον.” Porson. Schol. ἀντὶ<sup>τοῦ δίκαιουν, καὶ ἀσφαλὲς, καὶ βέβαιον-</sup>  
οι γὰρ νόμοι ἀμετάτρεπτοί εἰσιν. “Αλ-  
λος” νόμοι δύναμιν ἔχον, τοντέστιν,  
ἀσφαλὲς, φέλιον, ὑπάρχει.

549. “πλείονι many MSS., but  
πλέονι Ald. L. Clemens, Dion, Plu-  
tarck p. 643. F. Aristotle Eth. Eu-  
dem. viii. not far from the beginning.”  
Porson.

550. “ἔχθρᾶς δ' ἡμέρας Ald. and a  
portion of the MSS. But θ', not δ', the  
Cambr. Ms. C., and Clemens, and as a  
various reading M. R. ᔁχθρᾶς θ' ἡμέρα  
Aristotle. Valck. conjectures ᔁχθρᾶς  
θ', ἡς ἔρας, in opposition to whom  
Musgr. happily quotes Soph. Trach.  
654. ἔξελνος ἐπίπονον ἡμέραν.” Por-  
son. Hec. 364. λυπρὰν ἄγουσαν ἡμέραν.

554. “βαδίζειν Ald, and some MSS.

A little before Priscian has incorrectly  
ἰσότητ', i. p. 542, 7. 572, 33.” Porson.  
555. Phocyl. 68. Οὐ φθονέει μήνη  
πολὺ κρέσσοσιν ἥλιον αὐγαῖς.

556. “Strattis ridicules this line in  
his Phœnissæ, J. Poll. ix. 124. εἴθ'  
ἥλιος μὲν πείθεται τοῖς παιδίοις, “Οταν  
λέγωσι, ἔχειχ', ω φίλ' ἥλιε.” Porson.

“εἴτα in the beginning of a sen-  
tence in Attic writers and used in-  
terrogatively, expresses indignation,  
admiration, or derision; and may be  
rendered in Latin by *itane?* *siccine*  
*rero?* *ergo?*” Valck. See below, 558.  
607. Viger p. 396.

557. “ἔχειν Eusebius Præp. Evang.  
vi. p. 259. C. Theodoretus Therap. iv.  
p. 62, 49. Valckenaer remarks cor-  
rectly, in my opinion, that Eurip. al-  
ways employs the participle in this  
formula; therefore in the following  
verse, whether you read ἀπονέμαι with  
Aldus and some MSS., or ἀπονέμειν  
with the Bodleian, Leyden, C. J. L.  
you will be wrong. Νέμας and ἀπο-  
νέμας are inconsistent with the order  
of the tenses. You might indeed have  
ἀπονέμων, but I have given by an easier  
alteration ἀπονεμεῖς, as if the sentence  
were recommenced, as in Hec. 848.  
εἴ πως φανέτη γ', ὥστε σοι τ' ἔχειν  
καλῶς, Στρατῷ τε μῇ δόξαιμι: where  
the verb might have depended on ὥστε,  
and not on εἴ πως, and μῇ δόξαι· μὲ  
might have been written.” Porson.

καὶ τῷδ' ἀπονεμεῖς; κάτα ποῦ στὸν ἡ δίκη;  
 τί τὴν τυραννίδ', ἀδικίαν εὐδαιμονα,  
 τιμῆς ὑπέρφεν, καὶ μέγ' ἥγησαι; τὸ δὲ 560  
 περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.  
 ἡ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δάμασι,  
 βούλει; τί δὲ ἔστι τὸ πλέον; ὅνομ', ἔχει μόνον  
 ἐπεὶ τὰ γέ ἀνοῦνθ' ικανὰ τοῖσι σώφροσιν.  
 εὗτοι τὰ χρῆματ' ἵδια κέντηνται βροτοί, 565  
 τὰ τῶν θεῶν δὲ ἔχοντες ἐπιμελούμενα·  
 ὅταν δὲ χρήζωσ', αὐτὸς ἀφαιροῦνται πάλι.

558. The particle *ποῦ* conveys an indignant negation: Heracl. 370. *ποῦ ταῦτα καλῶς ἀνείπει Παρά γέ εὖ φρονοῦσιν*; 511. *ποῦ τάδε ἐν χρηστοῖς πρέπει*; Soph. Ed. T. 390. *ἐπειδή, φέρε εἰπὲ, ποῦ σὺ μάντις εἴσαφής*; Cf. Orest. 792.

559. "The following verse, which Valck. thinks is one of Euripides, in Append. Vat. Prov. ii. 6. ἡ γὰρ τυραννίς ἀδικίας μήτηρ ἔψυ, Musgr. has placed as the 45th among the uncertain fragments, having trusted to the margin of Gesner's Stobæus xlviij. (xliiij.) p. 343, 49. But the ed. of Grotius has only Dionysius; and Plutarch de Fortuna Alexandri p. 338. C. expressly assigns it to Dionysius." Porson. Cf. Soph. (Ed. T. 873. *ὕβρις φυτεύει τύραννον*).

560. Blomf. in Gloss. Aesch. Pers. 825, is of opinion that this adverb was originally written ὑπερφῦ, from the adj. ὑπερφυῆς, *excessive, extraordinary*.

"This line is generally edited καὶ μέγ' ἥγησαι τόδε; I have followed Valck., who punctuates accurately, but with less correctness reads τί δὲ π. Ἀelian V. H. ii. 12. *ὅστις δὲ ἔρῃ φθονεῖσθαι, τοῦτο δῆπου τὸ τοῦ Εὐριπίδου, περιβλέπεσθαι σπεύδει, ὅτι δὲ τοῦτο ἔστι κενὸν, δὲ αὐτὸς Εὐριπίδης φησί.* Thus, long before Casaubon had corrected it from conjecture or editors

from MSS., had Lambinus quoted the passage on Horace Serm. ii. 3, 13." Porson.

561. "μὲν οὖν significat *imo vero*: ut Xenophon querenti, *Oī παρά σοι τούτων οὐδὲν ἐπίστανται ποιεῖν*; respondet, *πάντα μὲν οὖν, *imo vero omnia**. Aristoph. Eccl. 1102. *ἄροι κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν*." Viger and Herm.

562. "Menander Fragm. in. Tί πολλὰ τηρεῖν πολλὰ δεῖ δεδοικότα;" Schäf. Hor. Carm. iii. 16, 42. multa petentibus Desunt multa; bene est, cui Deus oblitus Parcā quod satis est manu.

564. "τοῖς γε Ald. and a portion of the MSS. as well as Clem. Alex. Strom. vi. p. 751. τοῖς δὲ J. τοῖς without γε Stobæus xciiij. (xcv.) p. 514, 41. in the edd. of Trinc. and Gesner: τοῖσι C. K. L. M. R. and the two Leyden MSS. In 566. ἐλόντες Flor." Porson.

565. "οὐτοι, compounded of οὐ and τοι, denies with asseveration: *not by any means*: οὐτοι σύμφορόν ἔστι γυνὴ νέα ἀνδρὶ γέροντι, Theogn. 437." Hoogeve. p. 158. ed. Seager. Comp. Hor. Sat. ii. 2, 129. Nam propriæ telluris herum natura neque illum, Nec me, nec quenquam statuit, &c.

567. "This verse used to be followed by another belonging certainly to Euripides, but copied from another tragedy, and deservedly condemned

ἄγ', ἦν σ' ἔρωμαι, δύο λόγω προθεῖσ' ἄμα,  
πότερα τυραννεῖν, η̄ πόλιν σῶσαι θέλεις;  
ἔρεις τυραννεῖν; ἦν δὲ νικήσῃ σ' ὅδε, 570  
'Αργεῖά τ' ἔγχη δόσυ τὸ Καδμείων ἔλη,  
ὅψει δαμασθὲν ἀστυ Θηβαίων τόδε,  
ὅψει δὲ πολλὰς αἰχμαλωτίδας κόσας  
Βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας.  
ὁδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, 575  
γενήσεται Θήβαισι, φιλότιμος δὲ σύ.  
σοὶ μὲν τάδ' αὐδῶ σοὶ δὲ, Πολύνεικες, λέγω  
ἀμαθεῖς" Αδραστος χάριτας εἴς σ' ἀνήψατο·  
ἀσύνετα δ' ἡλθεις καὶ σὺ πορθήσων πόλιν.  
Φέρ', ἦν ἔλης γῆν τὴνδ', ὁ μὴ τύχοι ποτὲ, 580  
πρὸς θεῶν, τρόπαια πᾶς ἄρα στήσεις δοξός;

by Valck., 'Ο δ' ὄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. It is cited, as that eminent critic remarks, by Plutarch, Consol. ad Apollon. p. 104. A. and is prefixed to a fragment of the Ino, whence he conjectures that it also belongs to the same play. Sextus Empiricus A. M. xi. 54. prefixes the same words to verse 949. of the Electra, whereas he ought to have written, δ δ' ὄλβος ἄδικος καὶ μετὰ σκαλῶν ξυνών. But innumerable are the errors which have arisen from mixing together extracts of a similar purport. The same Sextus vi. 5. quotes as if from Aristoph. Nub. 958. Λέξω τοινῦ βλον ἐξ ἀρχῆς, δν ἐγὼ θυητοῖσι παρεῖχον. But that is a line of Teleclides in Athen. vi. p. 268. B." Porson.

568. "προσθεῖσ' some of the MSS., but λόγω for λόγουs almost all." Porson. Cf. Hec. 362.

576. "Valck. considers this verse also as spurious, from whom Brunck dissents. For my part I acknowledge that it is rather tame; but if removed, the sentence becomes too abrupt. See therefore whether we can read, Κεκλήσεται Θήβαισι. In Suppl. 915. for γε-

νέσθαι Stobæus p. 3. has preserved the true reading κεκλῆσθαι." Porson.

578. "ἡμείψυτο some MSS. erroneously. The Ms. J. which has ἡμείψατο, shows the source of the error." Porson. Literally: *has fastened*, i. e. *has conferred upon you injudicious favors*: we meet with the phrase in Apoll. Rh. ii. 213. χάριν νύ τοι, ὁ ἄνα, Δητοῦς Τίε, καὶ ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισι, except that χάριν means *thanks, gratitudo*.

579. "πάτραν for πόλιν Οenomaus in Euseb. Præp. Evang. vi. p. 259. C. whence Valck. is disposed to change words here and in v. 582." Porson. ἀσύνετα for ἀσυνέτως.

581. "πᾶς ἀναστῆσεις Ald. MSS. But ἀναστῆσαι in the age of Eurip. signified, *dejectum erigere, to raise up one that had fallen*; I have therefore restored a letter, which must be also restored from MSS. below in v. 1672. In Aristoph. Plut. 453. the syntax requires τρόπαιον ἣν στήσατο." Porson. In the latter example it will be observed that the middle voice is used, whereas Eurip. uses the active: but,

πῶς δ' αὖ κατάρχει θυμάτων ἐλὰν πάτρων,  
κεῖσθαι σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ροᾶς,  
ΟΙΒΑΣ ΠΥΡΩΣΑΣ ΤΑΣΔΕ ΠΟΛΥΝΕΙΚΗΣ ΘΕΟΙΣ  
ΑΣΠΙΔΑΣ ΕΘΗΚΕ; μῆποτ', ὃ τέκνον, κλέος 585  
τοιόνδε σοὶ γένοισθ' ὑφ' Ἑλλήνων λαβεῖν.  
ἢ δ' αὖ κατηβῆς, καὶ τὰ τοῦδε ὑπερδράμη,

as Tate observes, Mus. Crit. i. p. 104. “*Iστάναι τρόπαιον* may be said of an army who erect their own trophy; for it is true, as far as it goes—they do erect a trophy. But *ἐστήσατο* cannot be said of him who erected a trophy for others, but *ἐστήσεν only.*” The Schol. on the S. c. Th. 283. insinuates that Aeschylus is guilty of an anachronism in attributing the custom of erecting trophies to so ancient a period as the Theban war. Stanley observes that, although the word *τρόπαιον* was of later date than the age of Homer, yet the custom may be traced to as early a period, referring to Il. K. 460. If the Batrachomyomachia is the work of Homer, the word itself is of equal antiquity, for it occurs in v. 158. of that poem: *στήσομεν εὐθύμως τὸ μυοκτόνον* ὅδε *τρόπαιον.* See below 1487.

582. “*κατάρξῃ* Ald. *κατάρχεις* most MSS. others *κατάρξης*; but the Cambr. Ms. correctly *κατάρχει.*” Porson. Later writers, (as Valck. remarks,) Heliodorus, Philo-Judaeus, &c. sometimes say *κατάρχειν τῶν ιερῶν*; but the ancients, and Euripides invariably, use the middle *κατάρχεσθαι* for *auspicari sacra*, to perform the initiatory ceremonies of sacrificing, to consecrate the victim. This was performed by sprinkling it with purifying water (*χέρνιψ*), with cakes of salt and barley (*οὐλαὶ* or *οὐλοχταὶ*), and by casting into the fire some hairs cut or plucked from the forehead.; which ceremonies usually devolved on kings or honorable persons: as in Homer Od. Γ. 444. *γέρων δὲ ιππηλάτα Νέστωρ Χέρνιβα τῷ οὐλοχταῖς τε κατήρχετο.* Hesychius: *κατάρχεσθαι τοῦ ιερέον τῶν τριχῶν ἀποσπάσαι.* Eur. El. 810. *ἐκ κανοῦ δὲ ἐλῶν Αἴγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα*

Τεμῶν, ἐφ' ἄγνον πῦρ ἔθηκε δεξιὰ. Virg. Aen. vi. 243. Et summas carpens media inter cornua setas, Ignibus imponit sacris libamina prima. See Monk on Eur. Ale. 75.

583. “Valck. has edited *κεῖς* for *καὶ*, whom, although with a little hesitation, I have followed. But, *σ* being once omitted, *κεῖ* could very easily be changed into *καὶ.*” Porson. “*Καὶ* need not be changed. Iph. A. 35. *δέλτον τε γράφεις Τήνδ',* ἦν πρὸ χερῶν ἔτι βαστάζεις, which is expressed below 98. by καν δέλτον πτυχαῖς Γράφας.” Schæf. This passage proves at least that Valck. is not correct in stating that *σκῦλα γράφειν* must signify *spolia pingere*, and not *in spoliis vel clypeis scribere*, which, he says, would be *σκύλοις ἐγγράφειν* or *εἰς σκῦλα γράφειν.* Virg. Aen. iii. 286. *Ἄτε cavo clypeum, magni gestamen Abantis, Postibus adversis figo, et rem carmine signo: Άνεας hæc de Danaïs victoribus arma, sc. posuit, consecravit.* Cf. vii. 183. Aesch. S. c. Th. 262. *ἄδει πεύχομαι Θήσειν τρόπαια, πολεμίων ἐσθήματα, Δάφνα δήσιν δουρίληφθ' ἀγνοῖς δόμοις.* Cf. Soph. Ant. 286.

586. “*γένοιτ'* ἢν ὑφ' Ἑλλήνων edd. even down to King's, who, from the conjecture of Barnes, erased ἢν, which the Schol. also seems not to have read. It undoubtedly injures the sense; the rules of grammar moreover would require *οὐποτε* to precede, if ἢν were retained; and lastly the MSS. K. M. R. omit it.” Porson.

587. “Thus Grotius for *ὑπεκδράμη*, either from a Ms. or the conjecture of Canter; and thus it is evident that the Schol. read from his interpretation, *ὑπέρτερα γένηται.*” Porson. Soph. Ant. 455.

πᾶς Ἀργος ἥξεις μυρίους λιπὰν νεκρούς ;  
 ἐρεῖ δὲ δή τις, ὃ κακὰ μηστεύματα,  
 "Ἄδραστε, προσθεὶς, διὰ μιᾶς νύμφης γάμον 590  
 ἀπωλόμεσθα· δύο κακὰ σπεύδεις, τέκνου,  
 κείνων στέρεσθαι, τῶνδε τ' ἐν μέσῳ πεσεῖν.  
 μέθετον τὸ λίαν, μέθετον ἀμαθίας δυοῖν,  
 εἰς ταῦθ' ὅταν μόλητον, αἴσχιστον κακόν.

Xo. ὃ θεοὶ, γένοισθε τῶνδ' ἀπότροποι κακῶν, 595  
 καὶ ξύμβασίν τιν' Οἰδίπου τέκνοις δότε.

Eτ. μῆτερ, οὐ λόγων ἄγων ἔστ', ἀλλ' ἀνάλωται χρόνος  
 (τι τι)

590. προσθεὶς Schol. συνθέμενος, συμφωνήσας : Med. 1353. οὐθ' ἡ τύ-  
 ραννος, οὐθ' ὁ σοὶ προσθεὶς γάμους  
 Κρέων.

591. “δύο is the Attic mode of writing. In Homer and Herodotus it is indeclinable. Δυοῖν is the form for the gen. and dat. Δυεῖν is more rare, and is used only in the gen. Eur. Hel. 652.” Matth. Gr. Gr. § 138.

592. κείνων sc. μηστευμάτων : the two evils were, to perish himself, and thus lose all the advantages of his new alliance, and to sacrifice the lives of so many in vindicating his rights : or κεί-  
 νων may agree with Ἀργέλων in allusion to v. 588, and τῶνδε with Θηβαίων understood.

593. τὸ λίαν, *inordinate ambition* : as τὸ πλέον 563. Hipp. 264. οὗτω τὸ  
 λίαν ἥσσον ἐπαινῶ Τοῦ μηδὲν ἄγαν. Orest. 696. τῷ λίαν χρῆσθαι καλῶς. On the quantity of λίαν see Porson's Suppl. init.

“ἀμαθία many MSS. and the Schol.; others ἀμαθία with Aldus, which is not the dual, as Valek. supposes, but the sing.; for the nomin. to μόλητον is οἱ δύο. But I have preferred the plur., as above 404.” Porson.

594. Schol. ὅταν ἔλθοιτε εἰς τὸ πο-  
 λεμεῖν ἀλλήλοις : 1420. εἰς ταῦτὸν  
 ἦκον. “αἴσχιστον M. ἔχθιστον being written over as a various reading : ἔχηστον J. Brunck therefore has well edited αἴσχιστον for ἔχθιστον from the membr.; but would have done better,

if, in conformity with Pierson, he had edited in Soph. Philoct. 1284. ἐλθὼν ἀρίστου πατρὸς αἴσχιστος γεγών.” Porson. Cf. ΟΕδ. T. 1519.

595. ἀπότροποι : the lengthening of the preposition in this word is considered by Porson on Orest. 64. as an extraordinary license : see his canon stated in the note on Med. 248.

597. “ἔστ’ ἄγων Ald. and I believe all MSS. Grotius has edited ἄγων ἔστ.” Porson. Elmsley on Eur. Heracl. 722. considers the true reading to be, Μῆτερ, οὐ λόγων ἔθ' ἄγων, ἀλλ' ἀνάλωται χρόνος, i. e. ὁ ἄγων. Soph. El. 1492. λόγων γὰρ οὐ Νῦν ἔστιν ἄγων, ἀλλὰ σῆς ψυχῆς πέρι. See below 944.

ἀνάλωται : see the note on Med. 326. In opposition to Matthiae's doctrine respecting the deficiency of the augm. in this verb, which he has borrowed from Valckenae's note on this passage, Elmsley makes the following remarks: “In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If ἀνάλω makes ἀνάλωσα on account of the long vowel, why do we find ἥρλστησα, ἥθλησα (Soph. ΟΕδ. C. 564.), ἥσα, ἥξα, instead of ἀρίστησα, ἀθλησα, ἥσα, ἥξα? If the long α had been supposed by

οὐν μέσω μάτην περαινει δ' οὐδὲν ἡ προθύμια·  
οὐ γὰρ ἀν ξυμβαῖμεν ἄλλως, ἢ πὶ τοῖς εἰρημένοις,  
ῶστ' ἐμὲ, σκῆπτρων κρατοῦντα, τῆσδ' ἄνακτ' εἶναι  
χθονός.

600

τῶν μακρῶν δ' ἀπαλλαγεῖται νουθετημάτων μ' ἔα·  
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.

- Πο. πρὸς τίνος; τίς ὁδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος  
φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον;  
Ετ. ἐγγὺς, οὐ πρόσω βεβηκώς εἰς χέρας λεύσσεις  
ἐμάς;

605

the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἄραμην, ἄλάμην, rather than ἄρα, ἄραμην, ἄλάμην, as the *a* is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα &c. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. ΑΝΕΛΟΣΑΝ, i. e. ἀνήλωσαν, occurs in the Choiseul inscription, which was engraved in the same year (Olymp. xcii. 3.) in which the Philoctetes of Sophocles was acted. In the Sandwich inscription, which is preserved in the Library of Trinity College, Cambridge, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favor of ἀνάλωσεν." Notes on the Ajax of Sophocles, Mus. Crit. i. p. 369.

599. ξυμβαῖμεν. "The opt. pres. and aor. 2. of verbs in *μι*, as in the aor. pass. of verbs in *ω*, have in the plural, in the Poets as well as prose writers, more commonly -εῖμεν, -εῖτε, -εἴεν, -αῖμεν &c. -οῖμεν &c. for εἴημεν &c." Matth. Gr. Gr. p. 281.

600. "σκῆπτρων Ald. Cant. R. (κῆπτρων J.) σκῆπτρον K. whence is derived the reading of several MSS.

σκῆπτρα, which Brunck has edited from the *membr.* But σκῆπτρων is the right reading, which all MSS. have below v. 1268, although Aldus has given σκῆπτρον." Porson.

603. "τίς δ' ὁδ' Ald. and some MSS. A point indeed of no great moment, but one on which an editor cannot decide to his satisfaction. The same variation occurs below v. 614. but I have there retained the particle on account of Med. 1383. ἀλλὰ σ' Ερινὺς δὲσεις τέκνων, Φονία τε Δικη. MH. Τίς δὲ κλένει σοῦ θεὸς ἢ δαίμων; Before ἡμᾶς Aldus omits εἰς, and has afterwards οὐ πρόσω βέβηκας εἰς χεῖρας λεύσσεις. Valck. first edited οὐ from MSS. I have taken βεβηκώς from Musgrave's conjecture; βέβηκεν, which Brunck preferred, is much worse." Porson.

τίς ὁδ' ἄ. Valck. compares Homer Il. Δ. 510. οὐ σφι λίθος χρὼς, οὐδὲ σίδηρος, Χαλκὴν ἀνασχέσθαι ταμεσίχροα βαλλομένοισι: also the words of Tumnus, Virg. Aen. xii. 50. Et nos tela, pater, ferrumque haud debile dextrâ Spargimus, et nostro sequitur de vulnera sanguis.

605. Cf. 920. οὐ μακρὰν ἀπεστι, πλησίον δέ σου. Il. Ε. 110. ἐγγὺς ἀνὴρ, οὐ δηθὰ ματεύσομεν, αἱ κ' ἐθέλητε Πείθεσθαι. Valck. compares Theocr. xxii. 68. where to Pollux inquiring, τίς γὰρ ὅτῳ χεῖρας καὶ ἐμὸν συνερεσω ἴμαντας; Amucus replies, ἐγγὺς ὅρᾶς οὐ γύνις ἐλών κεκλήσεθ' ὁ πύκτης.

Πο. εἰσορῶ. δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.

Ετ. κἄτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην;

Πο. ἀσφαλῆς γάρ ἐστ' ἀμείνων, ἡ θρασὺς στρατηλάτης.

Ετ. κομπὸς εἶ, σπουδαῖς πεποιθὼς, αἴ σε σώζουσιν θανεῖν.

Πο. καὶ σὲ δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ μέρη χθονός.

610

Ετ. οὐκ ἀπαιτούμεσθ', ἐγὼ γὰρ τὸν ἔμὸν οἰκήσω δόμον.

Πο. τοῦ μέρους ἔχω τὸ πλεῖον; Ετ. Φήμος ἀπαλλάσσου δὲ γῆς.

Πο. ὦ θεᾶν Βαμοὶ πατρῷαν, Ετ. οὓς σὺ πορθήσων πάρει;

606. “δειλὸν Flor. and once Stobaeus xci. p. 507. Gesner, but in the same page δειλὸν θ' and τυφλὸν θ' in the margin: δειλὸν the rest of the MSS., Schol. Aristoph. Plut. 203. Eustathius Il. E. 515, 24—390, 8.” Porson.

607. “πολλοῖς Ald. 611. ἀπαιτούμεσθ’.” Porson. “In some passages *εἴτε* signifies notwithstanding, nevertheless; as in the answer of Eteocles to his brother Polynices, who had taxed him with cowardice, κἄτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην; and yet are you come &c. The inconsistency is objected ironically: *you believe me to be a coward, it seems; and then you come against me, coward as I am, with numerous forces.*” Hoogeve. p. 62. ed. Seager.

πρὸς τὸν οὐδὲν sc. ὄντα: cf. 414. “Eur. Or. 709. ὦ πλὴν γυναικὸς οὐκεκα στρατηλατεῖν, Τάλλα οὐδὲν, thou who art fit for nothing but &c. Androm. 50. παιδί τ' οὐδὲν ἐστ' ἀπὼν, is of no avail: 1080. οὐδέν εἰμι, ἀπωλόμαν, I am lost: Rhes. 821. ἢ τὸν “Εκτόρα Τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε, of no consequence.” Matth. Gr. Gr. § 438. Obs. 1. Soph. Aj. 766. ὁ μηδὲν ὀν, 1231. δι' οὐδὲν ὅν τοῦ μηδὲν ἀντέστης ὑπερ.

609. “κόμπος, with the accent changed, Aug. Etymol. M. p. 527, 47.” Porson. Schol. τὸ μὲν προση-

γορικὸν, ὡς τέμπος, τὸ δὲ ἐπίθετον, ὡς καρπὸς, λόγος κομπὸς, κομπαστής δὲ νοῦς, μεγαλοφρονεῖς ἐπὶ ταῖς γενομέναις σπουδαῖς, καὶ συνθήκαις, αἱ τινὲς σε ῥύονται τοῦ ἥδη τεθνήκεσθαι. There does not appear to be any other authority for κομπὸς as an adj.: κόμπος, boasting, taunting words, is not of unfrequent occurrence; Matthiae § 429. considers it to be used in this passage as λῆπος, *nugae*, by Plato, for *nugator, a trifler*: Cic. Ep. ad Att. vi. 3. Amicos habet meras *nugas*.

σώζουσιν (ἐκ τοῦ) θανεῖν: as σωτῆρα κακῶν Med. 361. See Porson's Suppl. p. 29. Alc. 11. δν θανεῖν ἥρβυσάμην. This phrase is sometimes accompanied by μή: Orest. 591. ρύσεται με μὴ θανεῖν: Herc. F. 197. τὸ σῶμα ρύεται μὴ κατθανεῖν: Electr. 540. αὐτὸν ἐξέκλεψα μὴ θανεῖν, i. e. ὥστε μὴ θ. See Matth. Gr. Gr. § 541. Med. 35.

611. οὐκ ἀπαιτούμεσθ', Schol. οὐ χρεωστούμεν, Potter: *Fruitless are thy demands: in mine own house I will be lord:* this is the correct translation of the expression οἰκήσω δόμον: Hippol. 1014. ἢ σὸν οἰκήσειν δόμον—ἐπήλπισα; see Monk's note.

612. “τὸ πλεῖστον Ald. Grotius and most MSS. have the other reading.” Porson.

613. “Ald. and the greater part of the MSS. πατρῷοι, which King

- Πο. κλύετέ μου; Ετ. τίς δ' ἀν κλύοι σου πατρίδ'  
ἐπεστρατευμένου;
- Πο. καὶ θεῶν τῶν λευκοπώλων δάμαθ'. Ετ. οἱ στυ-  
γοῦσί σε. 615
- Πο. ἐξελαυνόμεσθα πατρίδος. Ετ. καὶ γὰρ ἥλθες  
ἐξελῶν.
- Πο. ἀδικίᾳ γ', ὡς θεοί. Ετ. Μυκήναις, μὴ ἵθαδ',  
ἀνακάλει θεούς.
- Πο. ἀνόσιος πέφυκας, Ετ. ἀλλ' οὐ πατρίδος, ὡς σὺ,  
πολέμιος.
- Πο. ὃς μὲν ἄμοιρον ἐξελαύνεις. Ετ. καὶ κατακτενῷ γε  
πρός.
- Πο. ὡς πάτερ, κλύεις ἢ πάσχω; Ετ. καὶ γὰρ οἵα  
δρᾶς κλύει. 620
- Πο. καὶ σὺ, μῆτερ; Ετ. οὐ θέμις σοι μητρὸς ὄνομά-  
ζειν κάρα.

changed." *Porson*. Schæfer objects to the interrogative mark after *πάρει* and also after *μου* in the next verse.

614. The Attics being averse to the elision of the *t* in the dat. sing. (*Porson Orest.* 584.) we must consider *πα-  
τρίδ'* as the accus.: see above 292.  
*Med.* 1182.

615. *θ. τῶν λ.* Grammarians are in doubt whether Castor and Pollux, or Amphion and Zethus, are the deities designated by this epithet: Valck. decides with reason in favor of the latter, as the founders of Thebes, and confirms his decision by reference to Herc. Fur. 29. Τῶ λευκοπώλω πρὶν τυ-  
ραννῆσαι χθονὸς, Ἀμφίον', ἥδε Ζῆθον,  
ἐκγόνω Διός.

616. "ἐξελαυνόμεθα ἀπὸ πατρίδος" Ald. Almost all MSS. omit ἀπὸ, which Grotius has discarded. Barnes has edited *πάτρης*, from what source I know not; not from the MS. C. as Burton affirms." *Porson*. 'Εξελῶν for ἐξελάσων: see *Med.* 69.

617. "ἀδικίᾳ γε σῆ, ὡς θεοὶ" Ald. Grotius has omitted ὡς θεοὶ, King with more propriety σῆ, in which he is warranted by several MSS. ἀδικία σή γ' ὡς θεοὶ J. The reply renders the words ὡς θεοὶ necessary." *Porson*.

619. "καὶ κτανῷ γε πρός" some MSS. κατακτενεῖ J. For γε Brunck has given σε, from the *membr.*, as I suppose, for thus the Ms. D.; but the pronoun is more conveniently wanting, being repeated from μ'; nor is the particle without its force. Aesch. Prom. 73. ἦ μὴν κελεύσω κάπιτωνέω γε πρός. Eur. He-  
racl. 642. μάλιστα· καὶ πρός γ' εὐτυχεῖς τὰ νῦν τάδε." *Porson*. Cf. 610. 891.  
1695. *Med.* 702.

621. "οὐ θεμιτόν σοι" Ald. with most MSS. σε for σοι *Laud.* whence Musgr. elicits οὐ σε θεμιτόν, to which also one of the Leyden MSS. seems to allude by the omission of σοι. But I have followed Grotius, who probably derived θέμις σοι from a MS." *Porson*.

- Πο. ὁ πόλις. Ετ. μολὰν ἐς "Αργος, ἀνακάλει Λέρηντος  
ὑδωρ.
- Πο. εἰμι, μὴ πόνει: σὲ δ' αἰνᾶ, μῆτερ. Ετ. ἔξιθι χθονός.
- Πο. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. Ετ. οὐκ ἀν  
τύχοις.
- Πο. ἀλλὰ παρθένους ἀδελφάς. Ετ. οὐδὲ τάσδ' ὄψει  
ποτέ. 625
- Πο. ὁ κασίγνηται. Ετ. τί ταύτας ἀνακαλεῖς, ἔχθι-  
στος ἦν;
- Πο. μῆτερ, ἀλλά μοι σὺ χαῖρε. Ιο. χαρτὰ γοῦν  
πάσχω, τέκνον;
- Πο. οὐκέτ' εἰμὶ παῖς σός. Ιο. εἰς πόλλα ἀθλία πέ-  
φυκ' ἐγώ.
- Πο. ὅδε γὰρ εἰς ἡμᾶς ὑβρίζει. Ετ. καὶ γὰρ ἀνθυ-  
βρίζομαι.
- Πο. ποῦ ποτε στήσει πρὸ πύργων; Ετ. ὡς τί μ'  
ιστορεῖς τόδε; 630

623. μὴ πόνει Schol. μὴ δεινοπάθει,  
μὴ κάμνε, μὴ θορυβοῦ τούτου χάριν<sup>τι</sup>. I  
am going: do not trouble yourself: this  
use of the pres. corresponds to the fut.  
sense which *ēlpi* and its compounds  
always bear.

624. "εἴμι τὸν δὲ πατέρα μοι δὸς  
εἰσιδεῖν. Thus editors after Grotius.  
Aldus with most MSS. ἔξιμι· πατέρα  
δέ (or δέ γε) μοι δὸς εἰσιδεῖν<sup>τι</sup> (Ald. and  
a few *ldein*) whence Musgr., by an  
easy but very true conjecture, ἔξιμεν·  
πατέρα δέ μοι δὸς εἰσιδεῖν. In a similar  
manner I have corrected a passage in the  
Hec. 1246. In this very scene  
616. the Cambr. Ms., D. and J. have  
ἔξελαύνομαι. In Med. 653. Lascaris  
has given ἔχω for ἔχομεν." Porson.

626. "Mss. do not recognise γ',  
which Aldus adds after ἀνακαλεῖς. The  
same fault is observable in 628. εἰς  
πολλά γ'. (εἰς πόλλα ἀθλά γε Grot.)"  
Porson.

627. ἀλλά μοι σὺ χ. This redund-

dancy of the pronoun *moi* in pathetic  
appeals is noticed on Hec. 195.

χαῖρε—χαρτά: Potter: 'But thou,  
my mother, fare thee well. Joc. To  
me what can be well, my son?' This  
play on the verb *χαίρω* is noticed on  
Hec. 427. To the instances there given,  
add Soph. El. 1484. χαροῖς ἄν, εἰ σοι  
χαρτὰ τυγχάνει τάδε.

628. Cf. 1656. εἰς ἄπαντα δυστυχῆς  
ἔψυ.

630. ὡς τί (sc. δράσων) μ' ἵστ. τ. τ.;  
Eur. Rhes. 99. σὺ δ' ὡς τί δράσων πρὸς  
τάδ' ὅπλίζει χέρα; Orest. 794. ὡς τί δὴ  
τόδε; Valck. gives the preference to  
εἰς τί; as Soph. Trach. 407. σὺ δ' εἰς  
τί δὴ με τοῦτ' ἐρωτήσασ' ἔχεις; consider-  
ing it probable that ὡς and εἰς have  
been interchanged here and above 628.  
But this opinion seems without weight.  
We meet with ἵνα τί elliptically for ἵνα  
τί γένηται, Aristoph. Pac. 409. ἵνα τί  
δὲ τοῦτο δράτον; see Viger p. 206. ed.  
Seager. Med. 680.

- Πο. ἀντιτάξομαι κτενῶν σε. Ετ. καὶ μὲ τοῦδ' ἔρως  
ἔχει.

Ιο. ὦ τάλαιν' ἐγώ, τί δράσετ', ὦ τέκνον; Πο. αὐτὸ<sup>ν</sup>  
σημανεῖ.

Ιο. πατρὸς οὐ φεύξεσθ' Ἐριννοῦς; Ετ. ἐρρέτω πρόπας  
δόμος.

Πο. ὡς τάχ' οὐκέθ' αἰματηρὸν τούμον ἀργήσει ξίφος.  
τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρο-  
μαι, 635

ώς ἄτιμος, οἰκτρὰ πάσχων, ἐξελαύνομαι χθονὸς,  
δοῦλος ὡς, ἀλλ' οὐχὶ ταύτον πατρὸς Οἰδίπου  
γεγώς.

καῦν τι σοὶ, πόλις, γένηται, μὴ μὲ, τόνδε δὲ αἰτιῶ  
οὐχ ἐκὰν γὰρ ἥλθον, ἀλλ' δὲ ἐξελαύνομαι χθονὸς.  
καὶ σὺ, Φοῖβ' ἄναξ Ἀγυιεῦ, καὶ μέλαθρα χαίρετε,  
ἥλικές θ' οἱ μοὶ, θεῶν τε δεξίμηλ' ἀγάλματα 641

632. αὐτὸν (sc. τὸ ἔργον) σημανεῖ, the event will show; “ Eurip. Bacch. 974. τάλλα δ' αὐτὸν σημανεῖ: Androm. 264. τὸ δ' ἔργον αὐτὸν σημανέταχα: Or. 1131. εἰτ' αὐτὸν δηλοῦ τούργον, ή τείνειν χρέων: Suidas: Αὐτὸν δεῖξεν παροιμία ἐλλείπει τὸ ἔργον.” Valck.

"αὐτὸς σημανεῖ is assigned by Aldus to Eteocles, and 634. ἐρρέτω π. δ. Again to v. 635. he prefixes the character of Eteocles, to 636. that of Polynices. There is a confusion in the MSS. I follow Musgr. and Brunck." Porson.

631. ὡς τάχ', understand ίσθι: cf. 533. 732. 1678. Hec. 400. ὡς τῆσδε ἑκοῦσα παιδὸς οὐ μεθίσομαι: "Heliod. Ἀθ. iv. p. 170. οὐχ οὕτως ἥδε η̄ χειρὶ καὶ Εἴφος τούμπῳ ἀργήσει." Porson.

636. "ἀτιμὰ Ald. Grotius first changed it." Porson. Cf. Hec. 782.

637. "πρὸς for πατρὸς Ald. perhaps by an error of the press: [or the abbreviated method of writing, according to Valck.] For γενῆς the Flor. Ms.

affords a remarkable reading μολών." Porson.

638. "μὴ με, τόνδ' αἰτιώ Ald. μή με σύ γε τόνδ' αἰτιώ Grot. τῶνδ' ai. some, τῶνδε δ' others, τῶνδέ γ' others. Hence Valck. prefers μή με τῶνδ' ἐπαιτιώ. But King from K. and Brunck from the membr. rightly edit the passage: τόνδ' the Cambr. Ms. with δὲ also written over it: τῶν δ' M. and ὅν for a various reading. The error originated in the concurrence of two letters, as Orest. 888. below 1255. 1601. The following verse Valck. considers spurious: (on account of the repetition in it and v. 636. but cf. 450. 465. 488. 493. 494. 496.)" Porson.

640. Ἀγνιεῦ. Hor. Carm. iv. 6, 28.  
Levis Agyieu. On the Grecian stage  
before the centre or principal door-  
way was an altar of Apollo Ἀγνιεύς :  
see v. 281. Soph. ΟEd. T. 16. 909.  
Mus. Crit. ii. 213. Aristoph. Σφ. 875.  
ὦ δέσποτ' ἄναξ, γεῖτον Ἀγνιεῦ Τούμου  
προθίρου.

641. "δύμοι Ald. See on Hec. 334."

οὐ γὰρ οἶδ' εἴ μοι προσειπεῖν αὖθις ἔσθ' ὑμᾶς ποτέ.  
ἐλπίδες δ' οὕπω καθεύδουσ', αἵς πέποιθα σὺν θεοῖς,  
τόνδ' ἀποκτείνας, κρατήσειν τῆσδε Θηβαίας χθο-  
νός.

Ετ. ἔξιθ' ἐν χώρας ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ  
ἴθετό σοι θεία προνοίᾳ, νεκέων ἐπώνυμον. 646

Χο. Κάδμος ἔμολε τάνδε γὰν στροφή.  
Τύριος, ὃ τετρασκελῆς  
μόσχος ἀδάμαστον πεσῆμα  
δίκε, τελεσφόρον διδοῦσα 650  
χρησμὸν, οὗ κατοικίσαι

Porson. Elmsley Preface to Soph. Ed. T. p. x. "When the article ends in a vowel, and the word following begins with a vowel, the first syllable of the latter word is not cut off, but it coalesces with the article into one syllable by crasis: e. g. for τοῦ ἔμοῦ, τοῦμοῦ, not τοῦ 'μοῦ, must be written: τάμα, τάμῳ, not τὰ 'μὰ, τῷ 'μῷ: οὔμολ and ἄμαλ, not οἱ 'μολ and αἱ 'μαῖ."

645. "ἔξιθ' Ald. contrary to metre and MSS. Grotius changed it." Porson.

646. νεκέων ἐπ. Cf. 1508. ὁ Πολυνείκεις, ἔφυς ἄρ' ἐπώνυμος. Orest. 1007. Quinctilian Instit. Orat. v. 10. Nam et illud apud Euripidem frigidum sane, quod nomen Polynicis, ut argumentum morum, frater incessit. But the same objection applies to Aeschylus, S. c. Th. 575. ἔξυπτιάσων ὅμιμα, Πολυνείκους βίαν, Δἰς ἐν τελευτῇ τούνομ' ἐνδατού-  
μενος, Καλεῖ: 655. ἐπωνύμῳ δὲ κάρτα Πολυνείκει λέγω: 829. οἱ δῆτ' ὁρῶσι, καὶ πολυνείκεις Κατ' ἐπωνυμίαν, "Ωλοντ' ἀσεβεῖ διανοῦ. Again he thus plays on the name of Helen, Agam. 664. Τίς ποτ' ὡνόμαζεν ὁδὸς Εἰς τὸ πᾶν ἐτητύμως — Μή τις, ὅντιν' οὐχ ὁρῶ—Μεν, προνο-  
αισι τοῦ πεπρωμένου Γλώσσαν ἐν τύχῃ νέμων—Τὰν δορίγυμβρον ἀμφινεικῇ θ' 'Ελέναν; ἐπει πρεπόντως 'Ελένανς, ἔλαν-  
δρος, ἔλέπτολις. Sophocles also is guilty of this trifling: Ajax 430. al, al-

τίς ἂν ποτ' φεθ' ὁδὸς ἐπώνυμον Τούμὸν ξυνοίσειν ὄνομα τοῖς ἔμοῖς κακοῖς; Νῦν γὰρ πάρεστι καὶ δἰς αἰάξειν ἔμοι Καὶ τρίς τοιούτοις γὰρ κακοῖς ἐντυγχάνω: which, as a writer in the Class. J. xxviii. p. 316. observes, "can only be rivalled by a passage in the second part of Shakspeare's Henry 4th, where the old Earl of Northumberland, understanding that some fugitive from Shrewsbury had said that young Percy's spur was cold, bursts out in the midst of his agony with the following pun: 'Ah! said he, that Harry Percy's spur was cold! Of Hotspur cold-spur.'" Valck. cites also from Ovid Epist. e Ponto iv. 13, 2. quod es, vere, Care, vocaris. 16, 17. Ingeniique sui dictus, cognomine Largus.

649. ἀδάμαστον π. δίκε, i. e. ἔδικεν (έαντδν κατὰ) π. ἀδ. Schol. τὸ μὴ ὑπὸ τίνος ἡναγκασμένον πτῶμα, ἀλλὰ αὐτοδριφές: lay down willingly: Elmsley on Ed. T. 196. would read ἀδάματος throughout the tragedians: in this passage the correction seems required on account of the antistr. v. 669. On the story of the founding of Thebes by Cadmus, see Ovid Met. iii. init. and Lempriere's Class. Dict.

651. "Thus the Schol. In Aldus and several MSS. κατώκησε ορ κατώ-  
κισε." Porson.

πεδία μιν τὸ θέσφατον  
χρῆσε πυροφόρ' Ἀόνων,  
— καλλιπόταμος ὕδατος ἵνα γε

*votis* ἐπέρχεται γύας

Δίρκας χλοηφόρους  
καὶ βαθυσπόρους.

Βρόμιον ἔνθα τέκετο  
μάτης, Διὸς γάμοις,

κισσὸς ὃν περιστεφῆς

ἐλικτὸς εὐθὺς ἔτι βρέφος

χλοηφόροισιν ἔργεσιν

κατασκίοισιν ὀλβίσας ἐνώτισε,

655

*D. C.*

*J. S. A. C.*

*J. S. A. C.*

660

652. “*μὲν* for *μὲν* is the correction of Musgr.; *χρῆσε πυροφόρ'* *Ἀόνων* for *πυροφόρα δόμων ἔχρησε* that of Valck.” Porson. “The Aones, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but the Aones submitted, and were incorporated with the Phoenicians. The Muses were called Aoniae, from Mount Helicon in Boeotia.” Anthon’s ed. of Lempiere, re-edited by E. H. Barker. Apoll. Rh. iii. 1184. *Kal δ' οὐ μὲν Ἀονίοισιν ἐπισπέιρας πεδίοισι Κάδμος Ἀγηνορίδης γαιηγενῆ ἔστατο λαὸν.* Ovid Fast. i. 490. *Tyriis qui quondam pulsus ab oris, Cadmus in Aoniā constituit exul humo.*

654. καλλιπ. ὕδ.—*votis*, i. e. ν. ὕδ. *τοῦ καλοῦ ποταμοῦ*, the river Ismenus.

“*ἷνα τε* Ald. and MSS. which Valck. changed by a slight correction.” Porson.

655. “*votis* ἐπέρχεται γύας Δίρκας χλοηφόρους καὶ βαθυσπόρους *γύας* Ald. and several MSS. For *γύας* the Flor. has *γύλας*, some *γᾶς*; for *γύλας*, which K. omits, the Flor. *χώρας*. The reading of Grotius is extraordinary: ν. ἐ. *γύας Δίρκας χλοηφόρους καὶ βαθυδρόου*. The fact is that *γύλας* (or *γύας*, as it ought always to be written) being

marked in the margin for a correction, found its way into a wrong place. Below 679. *γαῖας* for *γύλας* J.” Porson.

658. 659. “Thus the greater part of the MSS. τέκε Ald. τέκε ποθ' ἀ μάτηρ Grot. δὴ τέκεν ποθ' ἀ μ. King from K. κισσὸς twice Grot.” Porson.

663. “*ἐνώτισεν*. Valck, needlessly suspects this word. Hesychius, as he himself acknowledges, has taken it from hence: ‘*Ἐνώτισεν τὰ νῶτα περιεσκέπασεν*.’ Musgr. well cites Herc. F. 361. ξανθὰν κράτ' ἐπινωτίσας Δεινῷ χάσματι θηρός. Aeschylus applies the same verb in a sense allied to this, Agam. 296. *ὑπερτελής τε, πόντον ὥστε νωτίσαι*, of a lamp illuminating the surface of the sea. A tragic writer in Plutarch, Stob. Ixii. p. 403, 1. has said of the wing of the Sphinx, *νῶτισμα θηρός*.” Porson. “*Ολβίσας ἐνώτισεν* is put by hypallage for *νῶτισας ὄλβισεν*, *ramis opacis obductum beavit*, i. e. abundantly, richly, luxuriantly twined round him. “*Si quid his inest obscuritatis, admota mox illuminat Patarensis Mnaseæ narratio, quam Scholiastæ debemus, et huic quidem, ut puto, soli: Bacchum, de matre cadentem, κισσὸς περὶ τὸν κίονα φυὲς ἐκάλυψεν, et ramis obductum illasum conservavit: διδ καὶ Περικιδνος* (sic scri-

|                               |                           |           |
|-------------------------------|---------------------------|-----------|
| T. I. B                       | Βάκχιον χόρευμα           |           |
| T. D. A.                      | παρθένοισ: Θηβαίαισι      | 665       |
| T. D. C.                      | καὶ γυναιξὶν Εὐταῖς.      |           |
|                               | ἐνθα φόνιος ἦν δράκων     | ἀντιστρε. |
|                               | "Αρεος, ὀμόφρων φύλαξ,    |           |
|                               | νάματ' ἐνυδρα καὶ ρέεθρα! |           |
| 666. Χλοερὰ δεργμάτων κόραισι |                           | 670       |
|                               | πολυπλάνοις ἐπισκοπῶν·    |           |
|                               | ὅν ἐπὶ χέρνιβας μολὼν     |           |
|                               | Κάδμος ὠλεσε μαρμάρῳ,     |           |
|                               | πρᾶτα φόνιον ὀλεσίθηρος   |           |
|                               | ἀλένας δικὰν βολαῖς,      | 675       |
|                               | Δίας ἀμάτορος             |           |
|                               | Παλλάδος φραδαῖς          |           |
|                               | γαπετεῖς δικὰν ὁδόντας    |           |
|                               | εἰς βαθυσπόρους γύας.     |           |
|                               | ἐνθεν ἐξανῆκε γᾶ          | 680       |
|                               | πάνοπλον ὄψιν ὑπὲρ ἄκρων  |           |

bendum in Scholiis) δ θεὸς ἐκλήθη παρὰ Θηβαίοις." Valck.

664. χόρευμα in apposition with Βρόμιον: *the object celebrated in the dances of the Theban virgins*: see Med. 12. Hec. 1150.

"Βακχεῖον Ald. and most MSS. Εὐβοϊοις Ald. Εὐτοῖς many MSS. with the Schol. Εὐταῖς the Cambr. Ms. M. and R." Porson.

669. "εὐνδρα Grot. and a portion of the MSS. But the greater part with Aldus εὐνδρα." Porson.

670. δεργμάτων κόραισι by enallage for δέργμασι κορῶν: thus Ἀesch. Pers. 98. κραιπνῷ ποδὶ πηδήματος for πηδήματι ποδὸς: Soph. El. 98. μέλαινά τ' ἄστρων ἐκλέοιπεν εὐφρόνη, for ἄστρα μελαίνης εὐφρόνης. Eur. Hel. 1098. παρῆδι τ' ὄνυχα φόνιον ἐμβαλὼ χρόδος, for παρῆδος χρότος.

675. "ἀλέναις Ald. and many MSS. ἀλένης Grot. Cant. as Canter had con-

jectured; ἀλέναιν Barnes; Valck-rightly ἀλένας, as in K. M. R." Porson. Connect ὀλεσίθηρος as an epithet to ἀλένας, from ὀλεσίθηρος.

677. φραδαῖς. "This dat. often signifies according to, in consequence of. II. O. 412. ὑποθημοσύνησιν Ἀθηνᾶς. Hom. H. in Apoll. 1, 98. Ἡρης φραδυοσύνη. Eur. Phœn. 1058. χρόνῳ δ' ἔβα Πυθαις ἀποστολαῖσιν Οἰδίποους ὁ τλάμων Θηβαίαν τάνδε γάν. Xen. Cyr. i. 2, 4. νόμῳ εἰς τὰς ἑαυτῶν χώρας ἔκαστοι πάρεισιν." Matth. Gr. Gr. § 403. c. obs. 2. Ovid Met. iii. 101. Ecce viri fautrix—Pallas adest: motaque jubet supponere terrae Vipereos dentes.

678. 679. "The metres do not correspond with the antistr. (658. 659.) Brunck has given δίκ' ὁδόντας βαθυσπόροις γύασις, and a little above Δίας δ' ἄ." Porson.

681. ὑπὲρ ἄ. 3. Schol. εἰς τὴν ἐπι-

ὅρων χθονός· φόνος δέ νιν  
σιδαρόφρων ξυνῆψε γὰρ φίλα πάλιν  
αἴματος δ' ἔδευσε  
γᾶιαν, ἃ νιν εὐείλοισι  
δεῖξεν αἰθέρος πνοαις.

685

καὶ σὲ, τὸν προμάτορος

ἐπωδός.

Ιοῦς ποτ' ἐκγονον

Ἐπαφον, ὃ Διὸς γένεθλον,

ἐπάλεστ' ἐπάλεσα βαρβάρῳ βοᾶ,

690

ἰὰ βαρβάροις λιταῖς, *εἰτ*

βᾶθι, βᾶθι τάνδε γᾶν,

σοὶ νιν ἐκγονοις κτίσαν,

ἢ διώνυμοι θεαὶ

Περσέφασσα καὶ φίλα

695

Δαμάτηρ θεὰ,

πάντων ἀνασσα,

πάντων δὲ γὰρ τροφὸς,

κτήσαντο πέμπε πυρφόρους

φάνειαν τῆς γῆς· ἡ ἀντὶ τοῦ ἐπάνω τῆς  
ἐπιφανείας τῆς γῆς. “ Eur. Suppl. 31.  
Φρίξας ὑπὲρ γῆς τῆσδε κάρπιμος στάχυς.  
Apoll. Rh. iii. 1362. Λάμπον ἀναλδή-  
σκούτες ὑπὲρ χθονός.” Valck.

682. 683. “ Aldus: σιδαρόφρων δέ  
νιν φόνος πάλιν ξυνῆψε φίλα γὰ: and  
thus most MSS. except that some have  
ξυνῆκε. Grotius and others that fol-  
low him, γὰ φίλα. By transposition I  
have made the verses more harmo-  
nious.” Porson.

685. “ εὐείλοισι is the emendation  
of Musgr. for εὐηλοισι.” Porson.

686. δεῖξεν: cf. Virg. Aen. vi. 870.  
Ostendunt terris hunc tantum fata.

693. “ σῷ νιν ἐκγόνῳ the Schol.  
whom if we follow, αἱ διώνυμοι must  
be read, as some MSS. and edd. have.”  
Porson. Cf. 842.

694. For ἢ Scholef. suggests ἄν:  
καὶ would perhaps be preferable.

διώνυμοι θ. Schol. παρόσον ἢ μὲν

Κόρη καὶ Περσεφόνη, ἡ δὲ Δημήτηρ καὶ  
Γῆ καλεῖται. τὴν οὖν Περσεφόνην πάν-  
των ἕνασταν καλεῖ· τὴν δὲ Δημήτραν  
πάντων τρόφον.

698. γὰ τροφός: perhaps this should  
be written Γά with a capital: “ Eur.  
Bacch. 275. Δημήτηρ θεὰ, (Γῆ δ' ἐστίν,  
ὄνομα δ' ὀικότερον βούλει, κάλει.) Αὕτη  
μὲν ἐν ξηροῖσιν ἐκτρέφει βροτούς. But  
Ceres and Tellus are sometimes dis-  
tinct divinities. Ovid Fast. i. 671.  
matres frugum, Tellusque Ceresque:  
673. Officium commune Ceres et Terra  
tuentur; Hæc præbet causam frugi-  
bus, illa locum: Consortes operum.”  
Valck.

699. “ Most edd. ἐκτίσαντο, but  
some MSS. ἐκτήσαντο, whence I have  
rejected the augment: [thus δίκε 650.  
χρῆσε 653. τέκετο 658. δεῖξεν 686.  
κτίσαν 693.] Again πυροφόρους some  
MSS. incorrectly.” Porson.

πυρφόρους Schol. πυρφόρος καλεῖ,

θεὰς ἀμῦναι τᾶδε γάρ·

700

*I. e. t.* πάντα δ' εὔπετη θεοῖς.

- Ετ. χώρει σὺ, καὶ πόμιζε τὸν Μενοικέως  
Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,  
λέγων τάδ', ὡς οἰκεῖα καὶ ποιὰ χθονὸς  
θέλω πρὸς αὐτὸν ξυμβαλεῖν Βουλεύματα, 705  
πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.  
καὶ τοι ποδῶν σῶν μόχθον ἐκλύει παρών·  
οὐῶ γάρ αὐτὸν πρὸς δόμους στείχοντ' ἐμούς.
- Κρ. ἦ πόλλ' ἐπῆλθον, εἰσιδεῖν χρήζων σ', ἄναξ  
'Ετεόκλεες, πέριξ δὲ Καδμείων πύλας 710  
φύλακάς τ' ἐπῆλθον, σὸν δέμας θηρώμενος.
- Ετ. καὶ μὴν ἔγώ σ' ἔχρηζον εἰσιδεῖν, Κρέον·  
πολλῷ γάρ εὗρον ἐνδεεῖς διαλλαγὰς,  
ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολών.
- Κρ. ἥκουσα μεῖζον αὐτὸν ἦ Θήβας φρονεῖν, 715  
κήδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.  
ἀλλ' εἰς θεοὺς χεὶ ταῦτ' ἀναρτήσαντ' ἔχειν·

ἐπειδὴ ἐν νυκτὶ γινομένων τῶν μυστηρίων οἱ μυούμενοι πῦρ ἔφερον. Suppl. 271. καὶ γῆν, τὴν τε πυρφόρον θεὰν Δῆμητρα θέμεναι μάρτυρ.

704. οἰκεῖα καὶ κ. χ. Schol. τοντέστιν ἐμοῦ ἴδια καὶ κοινὰ τῆς χθονὸς, ἤγουν καὶ δμοῦ περὶ πάσης τῆς γῆς.

709. The repetition of the verb ἐπῆλθον displeases Valck. and Musgr.; the former proposes ἐμόχθουν, the latter ἐλείφθην.

711. σὸν δέμας, i. e. σέ: Eur. Alc. 647. οὐκ ἥσθ' ἄρ' ὅρθῶς τοῦδε σάματος πατήρ, i. e. ἐμοῦ.

714. "Valck. did not clearly see the construction. Understand ἐμαυτόν. Aristoph. Lysistr. 469. τί τοῦδε σαυτὸν εἰς λόγους τοῖς θηροῖς ξυνάπτεις;" Porson. Eur. Heracl. 430. εἰς χεῖρα γῇ ξυνῆψαν.

715. μεῖζον ἦ Θήβας φρονῶν, i. e. καταφρονῶν θηρῶν: Schol. τούτων Eurip. Phœn.

καταστροφὴν πάνυ βρέστην ἡγεῖσθαι, καὶ πλέον οἰεσθαι ποιῆσεν ἦ ταύτας πολιορκῆσαι. Heracl. 933. μεῖζω τῆς τύχης φρονῶν πολύ. Androm. 700. φρονοῦσσα δήμου μεῖζον, ὅντες οὐδένες.

716. "πεποιθέναι Ald. but πεποιθότα almost all MSS. The change arose from referring τε to the preceding line, whereas it ought to be connected with what follows. Nor is the figure Oropismus, as in χαίρω σ' ἐληλυθότα, to be supposed applicable here." Porson.

717. ἀναρτήσαντ' ἔχ., to have these things dependent, the active for the neuter; or for ἀναρτῆσαι, as κρύψας ἔχεις in Hec. 999. see also Med. 33. 89. "This construction is of much more frequent occurrence in Sophocles; but is not found in the remaining plays of Aeschylus." Valck. See Dr. Brasse on Soph. Oed. T. 577. and in Class. J. No. LXX. p. 233.

- ἀ δ' ἐμποδῶν μάλιστα, ταῦθ' ἦν φεύγων.  
 Ετ. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ.  
 Κρ. ἥκει τις αἰχμάλωτος Ἀργείων πάρα. 720  
 Ετ. λέγει δὲ δὴ τι τῶν ἐκεῖ νεώτερον;  
 Κρ. μέλλειν πέριξ πυκνοῖσι Καδμείων πόλιν  
 ὅπλοις ἐλίξειν αὐτίκ' Ἀργείων στρατόν.  
 Ετ. ἔξοιστέον γ' ἄρε' ὅπλα Καδμείων πόλει.  
 Κρ. ποῖ; μῶν νεάζων οὐχ ὅρᾶς ἢ χρήσ' ὁρᾶν; 725  
 Ετ. ἐκτὸς τάφρων τῶνδ', ὡς μαχομένους τάχα.  
 Κρ. σμικρὸν τὸ πλῆθος τῆσδε γῆς· οἱ δὲ ἄφθονοι.  
 Ετ. ἐγῷδαι κείνους τοῖς λόγοις ὄντας θεαστεῖς.  
 Κρ. ἔχει τιν' ὄγκον τάργης Ἐλλήνων πάρα.  
 Ετ. θάρσει τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου. 730  
 Κρ. θέλοιμ' ἄν· ἀλλὰ τοῦθ' ὡς πολλοῦ πόνου.

718. *ἐμποδῶν*, for *ἐν ποσὶν*, of immediate consequence: in this sense Blomfield understands the word in Aesch. Prom. 13. *ἔχει τέλος δὴ, κοῦδεν ἐμποδῶν ἔτι.*

719. "Nearly the same verse occurs in Soph. Trach. 78. *τὰ ποῖα, μῆτερ; τὸν λόγον γὰρ ἀγνοῶ.*" Porson. "The article is put with the interrogative pronouns *ποῖος*, *τίς*, but only with reference to something preceding, the fuller definition of which the question is to produce. Aesch. Prom. 248. *θνητοὺς ἔπανσα μὴ προδέρκεσθαι μόρον.* XOP. *τὸ ποῖον εὑρὸν τῆσδε φάρμακον νόσου;* Aristoph. Pac. 696. *εὐδαιμονεῖς πάσχει δὲ θαυμαστόν.* 'EPM. *τὸ τί;* 693. *οἵα μὲν ἐκέλευσεν ἀναπνέσθαι σου.* TRYP. *τὰ τί;* where *τὰ* refers to the preceding *οἵα.*" Matth. Gr. Gr. § 264, 4.

722. "μέλλων Grot. contrary to Aldus and MSS. *πυκνοῖσι* for *πύργοισι* is Reiske's emendation." Porson.

723. Cf. Orest. 438. *κύκλῳ γὰρ εἴλισσθμέθα παγχάλκοις ύπλοις.*

724. *ἔξοιστέον γ' ἄρε' ὅπλα* K. *πόλει,* the forces then must be led forth by the city, i. e. the city then must lead forth its forces. Verbs of this kind

take an accus. of the object and a dat. of the person. Eur. Or. 759. *οἰστέον τάδε, subiud. ἐμοί.* See Matth. Gr. Gr. § 447.

726. "μαχομένοις Ald. and some MSS., contrary to the metre and the consistency of the tenses: *μαχομένοις* J. *μαχομένοις* would not be amiss, if referred to *πόλει:* *μαχόμενος* L. and two others." Porson. *Μαχομένοις* agrees with *ὅπλας*, which is to be supplied from the word *ὅπλα* in v. 724. where a comma ought to be placed after *πόλει*, the present line being manifestly a continuation of the sense and construction contained in that. This figure is noticed in Hec. 22.

729. "τάργης Grot. Cant. J. M. the membranae of Brunck. "Αργος Ald." Porson.

731. "The gen. is used to mark the person or thing to which any thing belongs, whether it be a property, or quality, habit, duty, &c. Soph. El. 1064. *πολλῆς ἀνοίας (ἐστι) καὶ τὸ θηράσθαι κενὰ, it partakes of great folly, it is very foolish, as in Latin, magna stultitia est.* Eur. Ph. 731. *ἀλλὰ τοῦθ' ὅρῳ πολλοῦ πόνου (ὸν), a matter of great*

- Ετ. ὡς οὐ καθέξω τειχέαν ἔσω στρατόν.  
 Κρ. καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία.  
 Ετ. Βούλει τράπωμαι δῆδ' ὁδοὺς ἄλλας τινάς;  
 Κρ. πάσας γε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν. 735  
 Ετ. εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου;  
 Κρ. εἴπερ σφαλεῖς γε δεῦρο σωθῆσει πάλιν.  
 Ετ. ἴσον φέρει νύξ· τοῖς δὲ τολμῶσιν πλέον.  
 Κρ. ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.  
 Ετ. ἀλλ' ἀμφὶ δεῖπνον οὖσι προσβάλλω δόρυ; 740  
 Κρ. ἐκπληξις ἀν γένοιτο νικῆσαι δὲ δεῖ.  
 Ετ. βαθύς γέ τοι Διρκαῖος ἀναγκωεῖν πόρος.  
 Κρ. ἄπαν κάκιον τοῦ φυλάσσεσθαις καλῶς.

*labour, I see that it is attended with great labour, in which there is no need to supply δεόμενον with Valck. Thuc. i. 83. ἔστιν δὲ πόλεμος οὐχ ὑπλων τὸ πλέον, ἀλλὰ δαπάνης: v. 9. νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἔθέλειν καὶ τὸ αἰσχύνεσθαι, that alacrity and a love of honour are necessary to fight well.” Matth. Gr. Gr. § 372.*

732. Supply *τοθί*, or *γίνωσκε* with the Schol. See above 633.

733. “*καν εὐβουλίᾳ* Pierson, badly. There is an old adage: *τύχη τὰ θυητῶν πράγματα*, *οὐκ εὐβουλία*. Below, some MSS. and edd. have *προσβάλοιμ’ άν,* a solecism.” Porson. Construe thus: *καὶ μὴν εὐβουλία ἐστὶ πᾶν (κατὰ) τὸ νικᾶν, and yet circumspection is every thing for victory.*

734. *βούλει* (*τινα*) *τράπωμαι*: Anacr. Od. 12. *τὶ σοι θέλεις ποιήσω*; The same ellipsis is frequent in Latin: Virg. Ecl. iii. 28. *Vis ergo, inter nos, quid possit uterque vicissim, Experiatur?*

736. *εἰ* is interrogative in Hec. 978. *εἰ τῆς τεκούσης τῆσδε μέμνηται τι μοῦ;*

737. “*σφαλεῖς* γε Ald. For *σωθῆσην* Valck. *σῶς ἥξεις*, without necessity.” Porson.

738. “This verse is now read correctly in Schweigh.’s ed. of Polybius

xxxii. 21, 12. Formerly: *εἰς δὲ φ. ν. τοῖς δὲ τολμῶσι τι πλέον.*” Porson.

740. “*προσβάλλω* Ald. *προσβαλῶ* Flor. Grot. *προσβάλω* others: all correctly; but, *ceteris paribus*, the aor. is preferable, as in 746. In Aristoph. Ran. 631. *Καὶ πῶς βασανίζω*; a Ms. according to Brunck has rightly *βασανίσω*. In Thesm. 946. for *Τί σοι χαρίσομαι*; Brunck, adopting the opinion of Pierson on Mœris p. 106, has edited *χαριούμαι*, to no purpose: *χαρίσωμαι*, with a long vowel, was all the alteration necessary.” Porson. See the note on Med. 1272.

742. “*δέ τοι* Ald. but *γέ τοι* almost all MSS. *γένοιτο* L. The fact is, that the transcriber had written at first *γένοι*, then over that, as a correction, put *το*,

*το* *γένοι.*” Porson. Valck. compares Il. M. 62. *ἀφραδέως διὰ τάφρον ἐλαύνομεν ὁκέας ἵππους*, ‘*Η δὲ μάλ’ ἀργαλέη περάν.* On the infin. after adj., see Med. 266. Construe thus: *at least however the stream of Dirce is deep for them to cross in their retreat.*

743. Paraphr. *τὰ πάντα δεύτερα τῆς εὐλόγου ἀσφαλεῖς*: *every thing is worse*, i.e. nothing is more to be relied on, than good precautions.

- Επ. τί δ', εἰ καθιππεύσαιμεν Ἀργείων στρατόν;  
 Κρ. κάκει πέφρακται λαὸς ἄρμασιν πέριξ. 745
- Επ. τί δῆτα δράσω; πολεμίοισι δῶ πόλ.ιν;  
 Κρ. μὴ δῆται βουλεύου δ', ἐπείπερ εἴ σοφός.
- Επ. τίς οὖν πρόνοια γίγνεται σοφωτέρα;  
 Κρ. ἔπειτ' ἄνδρας αὐτοῖς φασὶν, ὡς ἡκουσ' ἐγώ,  
 Επ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ. 750
- Κρ. λόχων ἀνάσσειν, ἐπτὰ προσκεῖσθαι πύλαις.  
 Επ. τί δῆτα δρῶμεν; ἀποδίαν γὰρ οὐ μενῶ.  
 Κρ. ἔπειτ' ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἐλοῦ.  
 Επ. λόχων ἀνάσσειν, ἡ μονοστόλου δορές;  
 Κρ. λόχων, προκρίνας οἵπερ ἀλκιμάτατοι. 755
- Επ. ξυνῆκ· ἀμύνειν τειχέων προσαμβάσεις.  
 Κρ. καὶ ξυστρατηγούς· εἰς δ' ἀνήρ οὐ πάνθ' ὁρᾶ.  
 Επ. θάρσει προκρίνας, ἡ φρενῶν εὐβουλία;  
 Κρ. ἀμφότερον· ἀπολειφθὲν γὰρ οὐδὲν θάτερον.  
 Επ. ἔσται τάδ· ἐπτάπυργον ἐς κύκλον μολὼν, 760

744. “στρατῶν Ald. perhaps accidentally.” Porson.

746. “πολεμίοισι δῶσω Ald. πολεμίοις δῶσω edd. and most MSS.; but that which D. J. exhibit is more elegant and harmonious.” Porson.

747. μὴ δῆτα: cf. Med. 337. Hoogevev. p. 48. ed. Seager.

748. “Scaliger had noted γίγνεται, from a Ms. I suppose.” Porson.

749. φασὶν, ὡς ήκ. Cf. Med. 289. καλύω—ώς ἀπαγγέλλουσι μοι.

750. “προστέακται in some copies as a various reading.” Porson.

752. Schol. οὐ μενῶ ἔως εἰς ἀπορίαν καὶ ἀμηχανίαν πέσω.

753. Cf. Aesch. S. c. Th. 57. πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκιρίτους πόλεως πυλῶν ἐπ' ἔξδοισι ταγεῦσαι τάχος.

754. μονοστόλου, i. q. μόνου: as in Alc. 418. λείπομαι φίλας Μονόστολός τε ματρός: where the Schol. observes, ἀπὸ μεταφορᾶς τῶν μονοστέλλομένων πλοίων<sup>ν</sup> μονόστολος οὖν ἀντὶ τοῦ ἔρη-

μος. In compound words, one part of the compound is frequently neglected, as ποδῶκες ὅμμα Aesch. S. c. Th. 619.

755. “The adj., in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb εἰμί. Il. H. 50. αὐτὸς δὲ προκάλεσται Ἀχαιῶν θότις ἄριστος, for τὸν ἄριστον Ἀχαιῶν: P. 61. ὡς ὅτε τὸ τε λέων—βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἄριστη: 509. οὗτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι, Ἄμφι αὐτῷ βεβάμεν.” Matth. Gr. Gr. § 445. a.

759. The ellipses being supplied, construe thus: τὸ γὰρ ἔτερον ἀπολειφθὲν τοῦ ἔτερου οὐδέν ἔστι. On the pause in this verse, see Porson Suppl. p. 31=xvi.

760. “ἐλθὼν δ' ἐπτάπυλον ἐς πόλιν Ald. ἐλθὼν δ' (or without δ') ἐπτάπυργον ἐς πόλιν some MSS. Otheris ἐπτάπυργον ἐς πόλιν μολῶν: κύκλον fur

τάξω λοχαγοὺς πρὸς πύλαισιν, ὡς λέγεται,  
ἴσους ἴσοισι πολεμίοισι ἀντιθείσ.  
ὄνομα δ' ἐκάστου διατειβὴ πολλὴ λέγει,  
ἔχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.  
ἀλλ' εἰμ', ὅπως ἂν μὴ καταργῶμεν χέρα. 765  
καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,  
καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δοξί,  
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθῆσων ἐμήν.  
γάμους δ' ἀδελφῆς Ἀντιγόνης παιδός τε σοῦ  
Αἴμονος, ἐάν τι τῆς τύχης ἐγὼ σφαλῶ, 770  
σοὶ χρὴ μέλεσθαι τὴν δόσιν δ' ἔχεγγυον  
τὴν πρόσθε ποιῶ νῦν ἐπ' ἔξόδοις ἐμαῖς.  
μητρὸς δ' ἀδελφὸς εἰς τί δεῖ μακρηγορεῖν;  
τρέφ' ἀξίως νιν, σοῦ τε τὴν τ' ἐμὴν χάριν.  
πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὄφλισκάνει, 775  
ὅψιν τυφλώσας οὐκ ἄγαν σφ' ἐπήνεσα·  
ἡμᾶς τ' ἀραιῶν, ἦν τύχη, κατακτενεῖ.  
Ἐν δ' ἔστιν ἡμῖν ἀργὸν, εἰς τι θέσφατον

πόλιν is Musgrave's emendation." Porson.

Cf. 294.

762. Cf. Soph. Ant. 141. ἐπτὰ λοχαγοὶ γὰρ ἐφ' ἐπτὰ πύλαις Ταχθέντες ίσοι πρὸς ίσους.

763. " Brumoy well remarks that Esciulus (S. c. Th. 373.) is here obliquely aimed at." Porson.

765. καταργῶμεν. On this word see Schleusner's Lex. N. T. Luke xiii. 7.

766. Cf. 1386. II. E. 118. δὸς δέ τέ μ' ἐνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν.

767. " ξυσταθέντι Abresch. and ἐλθεῖν for ἐλεῖν. Pierson also θένειν, a bad emendation: ἐλθεῖν, Cant. Flor. M. R. but ἐλεῖν for a various reading M. R. The following verse both here and below 1391. Valck. considers spurious; Brunck ejects it in this place, but retains it in the latter: κτανεῖν D.J. and below 771. δόσιν δ' for δόσιν τ' in several MSS., as Aldus also."

Porson.

770. Schol. ἐὰν τῆς εὐτυχίας ἀποτύχω: " σφάλλεσθαι τινος, to be deceived with respect to a thing, e. g. σφάλλεσθαι ἐλπίδος, Herod. ii. as ψεύδεσθαι ἐλπ. i. 141. Eur. Med. 1000. δόξης ἐσφάλην εὐαγγέλου. In a derivative sense, Eur. Or. 1076. γάμων δὲ τῆς μὲν δυσπότιμου τῆσδ' ἐσφάλην. It is the same with ἀμαρτάνειν τινός." Matth. Gr. Gr. § 316.

775. Schol. εἰς ἁντὸν ἀμαθὲς ἐποίησεν: see Med. 405.

776. οὐκ ἄγαν for ἥκιστα, the figure Litotes: cf. Med. 705. οὐδὲ ταῦτ' ἐπήνεσα.

777. " ἡμᾶς τ' Brunck from his membr., Aug. Flor.; thus also Ald. ἡμᾶς δ' others with Grotius." Porson. Schol. καὶ ἡμῶν αἵτιος θανάτου γενήσεται, ὅσον ἐπὶ ταῖς ἀραιῖς, ἐὰν συμβῇ αὐτὰς ισχύσαι τὸ γὰρ ἦν τύχῃ τοῦτο δηλοῖ.

778. " ἐν δ' ἡμῖν ἀργὸν ἔστι Ald. ἡμῖν

οιωνόμαντις Τειρεσίας ἔχει φράσαι,  
τοῦδ' ἐπυθέσθαι ταῦτ' ἐγὼ δὲ παῖδα σὸν 780  
Μενοικέα, σοῦ πατρὸς αὐτεπάνυμον,  
ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον.  
σοὶ μὲν γὰς ἥδης εἰς λόγους ἀφίξεται:  
ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην  
ἥδη πρὸς αὐτὸν, ὅστε μοι μομφὰς ἔχειν. 785  
πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκήπτω, Κρέον.  
ἥνπερ κρατήσῃ τάμα, Πολυνείκους νέκυν  
μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί.  
Οὐκότεν δὲ τὸν θάψαντα, κανὸν φίλων τις ἦ.  
σοὶ μὲν τάδ' εἶπον προσπόλοις δ' ἐμοῖς λέγω, 790

Brunck. (Some MSS. omit δ.) But since Eurip. shortens the last syllable in ἥμιν and ὑμιν in no other passage, except in a single fragment, and that perhaps a corrupt one, I have changed the order of the words with the Schol., Grotius, the Leyden MSS. and five which I have myself inspected." Porson. Ἀργὸν for ἄργον, Schol. ἀπρακτὸν, παραλειμμένον.

780. Schol. τὸ Εἴ τι εἰπῶν (778.) ἐνταῦθα ἐπάγει πλησίον τὸ ταῦτα πρὸς τὸ σημαινόμενον. "Ομοιον τῷ, Κοινὰ δ', εἴ τι πείσεται Ἐπτάπυργος ἦδε γὰ, Φοινίσσα χώρᾳ. (251.)

781. "ἀντεπάνυμον Ald. and a portion of the MSS." Porson. Schol. τῷ αὐτῷ ὁνδύματι καλούμενον.

782. "ἄξοντα for λαβόντα (which is certainly Greek, but inconsistent with the sense) is Valckenaer's emendation." Porson. Both Schaefer and Scholefield satisfactorily demonstrate that Porson has too hastily rejected the original reading: άξοντα, as the former observes, would signify, *I will send him hither, to conduct Tiresias (who is now present) somewhere else.* The very instances adduced by Valek. show this: Eur. Heracl. 137. πέμπει Μυκηνῶν δεῦρο μ' Εὔρυσθεὺς ἄναξ, "Ἄξοντα τούσδε. Hom. Il. Θ. 367. εἰς αἴδαο πυλάρτα προπεμψεν' Εξ' Ερέβευς

ἄξοντα κύνα στυγεροῦ Ἀίδαο. Scholefield remarks that two commands are implied, that Menœceus should find Tiresias, intimidated by λαβόντα, and that he should *conduct* him to Creon; and that Euripides has concisely expressed the force of Terence's phrase in the Andria iv. 2. Jam jam ubi erit, inventum tibi curabo et mecum ad ductum. In general the participle λαβὼν or παραλαβὼν means simply *in company with*: thus Beck cites from Lucian Asin. T. ii. p. 607. λαβὼν τὴν δέσποιναν ἐβάδιξον: and Schaefer from Plut. V. Alex. 10. δὲ Φίλιππος αἰσθόμενος, ἵνα εἰς τὸ Ἀλεξάνδρου δωμάτιον παραλαβὼν τῶν φίλων αὐτοῦ καὶ συνήθων ἔνα κ. τ. λ.

783. ἥδης for ἥδέως: Med. 355. λέλεκται μῆθος ἀφευδῆς ὅδε. Matth. Gr. Gr. § 416.

787. ἥνπερ κρ. τάμα, i. q. ἥνπ. ἐγὼ κρατήσω: see Med. 347.

790. "αἰδῶ Ald. which has found its way here from v. 577. above: εἴπον almost all MSS. Again 795. διασῶσαι for διασώζειν in most MSS." Porson. On the use of εἴπον in the present, see Med. 274. also above v. 505. "Eur. Suppl. 1213. Σοὶ μὲν τάδ' εἴπον παισὶ δ' Ἀργείων λέγω. Electr. 1276. σοὶ μὲν τάδ' εἴπον: Rhes. 640. καὶ ταῦτ' ἐγὼ μὲν εἴπον. Hence it appears that

ἐκφέρετε τεύχη, πάνοπλά τ' ἀμφιβλήματα,  
ώς εἰς ἄγωνα τὸν προκείμενον δοξὸς  
δρμῶμεν ἥδη ξὺν δίκῃ νικηφόρῳ.  
τῇ δ' εὐλαβείᾳ, χρησιμωτάτῃ θεᾶν,  
προσευξόμεσθα τήνδε διασῶσαι πόλιν.

795

Xo. ὁ πολύμοχθος "Ἄρης, τί ποθ' αἴματι στροφή.  
καὶ θανάτῳ κατέχει, Βρομίου παράμουσος ἑορταῖς;  
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὥσας,  
Βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα  
μέλπει *μέλπει*

μοῦσαν, ἐν ᾧ χάριτες χοροποιοί 800  
ἀλλὰ σὺν ὅπλοφόροις, στρατὸν Αργείων ἐπιπνεύσας  
αἴματι Θήβας, κῶμον ἀναλότατον προχορεύεις:

"*εἶπον* is peculiar to the style of Eurip." Valek.

791. In Aesch. S. c. Th. 672. Eteocles exclaims, φέρ' ὡς τάχος Κνημίδας αἰχμὴν καὶ πετρῶν προβλήματα.

796. ὁ πολύμοχθος "Ἄρης, the nom. for the voc.: see Med. 1071.

797. "κατέχει (for κατέχῃ) D. rightly." Porson. On the interrogative force of ποτὲ, see Hec. 85.

*παράμουσος*, ill-tuned, i. q. ἄμονος or ἀπόμονος, Med. 1085. Such is the force of the preposition *παρὰ* in *παράνοια* for *ἄνοια*, Or. 814. *παράκοπος*, mad, Aesch. Pr. 601. and *παραπαλω*, to be mad, 1090. which meanings are deduced from striking the *lyre* out of tune. See Blomf. Gloss.

798. "ἄραις Ald. and some MSS. ἄραις King from the Schol." Porson. Valek. suggests *ἄραις*, connecting it with ἀμπετάσας: but *νεάνιδος* (or *νεάνιδος* Hec. 575.) is thus too vague: *νεάνιδος* ἄραις is the same as *νεανίδων*, as *juventus* or *juventas* (Hor. Od. I. xxx.) for *juvenes*.

στεφάνοισι καλλ., the graceful-dancing rings or circles: thus the Latins use *corona*, Ovid. Met. xiii. i. vulgi stante *coronâ*.

799. "Eustathius on Il. B. p. 344,

36—260, 50. remarks that some corruptly read here *λοτοῦ*: but he has well retained the Attic form *μέλπει*." Porson. Monk on Alc. 356. produces passages where allusion is made to the flutes formed from the African lotus: Iph. 1036. *τίς ἔρ' ὑμέναιος διὰ λωτοῦ Λίβνος*—; Tro. 544. *Λιβύς τε λωτὸς ἐκτύπει*. Hel. 169. *ἔχουσαι τὸν Λίβνν λωτόν*.

800. "χαροποιῶ Ald. and the greater part of the MSS.; but χοροποιῶ Flor. Aug. Thus in Hec. 911. the Ms. C. has rightly χοροποιῶν in the text; in Aesch. Suppl. 689. ἄχαρις for ἄχορος Plut. Erot. p. 758. F." Porson. You chant to an air on the flute, a tune in which are dance-inviting attractions, a dance-inspiring strain.

802. *ἄματι* is susceptible of two interpretations: having incited the Argive army against the race of Thebes, (cf. 807.) or to the slaughter of Thebes, i. e. the Thebans. Valckenæer understands it in the latter sense.

*κῶμον ἀν. προχ.*, you dance before us with most unmusical revelry: cf. Herc. Fur. 892. κατάρχεται χορέματ' ἄτερ τυπάνων, Οὐ Βρομίψ κεχαρισμένα θύρσωφ. See Twining's Aristot. p. 324. Scholefield has properly lengthened

οὐ πόδα θυρσομανῆ νεβρίδων μέτα δινεύεις, ἀλλ' ἄρμασι καὶ ψαλίοις τετραβάμοσι μάνυχα πᾶλον.  
 Ἰσμηνοῦ τ' ἐπὶ χεύμασι βαίνων 805  
 ἵππείαισι θοάζεις,  
 Ἄργείους ἐπιπνεύσας  
 γέννα Σπαρτῶν,  
 ἀσπιδοφέρμονα θίασον εὔοπλον,  
 ἀντίπαλον κατὰ λάϊνα τείχεα. 810  
 ἦ δεινά τις "Ἐρεις θεὸς, ἂ τάδε  
 μήσατο πήματα γῆς βασιλεῦσι,  
 Λαβδακίδαισιν πολυμόχθοις.  
 Ὡς ζαθέων πετάλων πολυθηρότα- ἀντιστρ.

the pause after *προχορεύεις*: former edd. have only a comma.

803. “οὐ πόδα θυρσομανῆ is Musgrave's emendation for οὐδ' ὅπδ θυρσομανῆ. Aldus and some MSS. omit ἀλλ' at the end; but others with Grotius have it.” Porson.

804. “Thus some MSS. φαλίων and πέλων Ald. also others more corruptly μωνέχων. In the next verse most MSS. properly add τε.” Porson.

806. ἵππ. θοάζεις Schol. ἵππεύσεσιν δρμάτις: from θοάζεις, swift: see Dr. Brasse on Soph. Ed. T. 2.

807. “Ἄργείους rightly in Ald. and a part of the MSS.; but γένναν Ald. γένναν MSS. To avoid the hiatus, I have made a transposition. For ἐπιπνεύσας Musgr. conjectures ἐπιλάμψας, and that the words χαλκῷ κοσμήσας originated from thence as a gloss; these, which almost every Ms. inserts after τείχεα 810., King, following one or two, has discarded.” Porson. Schol. διεγέρπας τοὺς Ἄργείους κατὰ τὴς γενεᾶς τῶν ἀπὸ τῆς σπορᾶς τῶν ὕδοντων τοῦ δράκοντος ἀναδοθέντων.

809. ἀσπιδοφέρμονα, i. q. ἀσπιδοφέρμον, and probably of the same origin: it has no other authority than this passage.

“θίασον εὔοπλον Ald. εὔοπλον

Grot. εὔοπλον K. and I think L. It must also be restored to Hec. 1080. according to Eustathius on Il. B. p. 358, 32=271, 33.” Porson. Schol. χορὸν οὐ θυρσοφόρον, ἀλλ' ἀσπιδοφέρμονα, οὐ συνθίασον καὶ σύγκωμον χορὸν, ἀλλ' ἀντίπαλον. εἰ δὲ ἐπὶ Διονύσου, οὗτος ἦν ἔφη, θυρσοφόρον θίασον, σύγκωμον.

813. “Λαβδακίδαις πολυμόχθοις Ald. and several MSS. Λαβδακίδαισι Cant.” Porson.

814. ξαθ. πετ.—νάπος, Schol. ἥγανθείων δένδρων πεπληρωμένον, a wood full of leaves, a leafy wood. See Matth. Gr. Gr. § 333. On the word νάπος, Mitford (Hist. of Greece, v. p. 292.) has the following note: “Xenophon (Anab. vi. 5, 6.) has certainly meant to describe a valley or glen; what in the provincial speech of the south of England is called a bottom, in that of the north a dene or gill; and the action of the horse shows that it was without wood, or very recently wooded.” In Med. 3. we have the word νάπη used of a mountain, μήδ' ἐν νάπαισι Πηλίον πεσεῖν ποτὲ Τμηθέσα πεύκη. Plato Leg. vi. p. 269. θύδατα ρέοντα ἐκ τῶν ὑψηλῶν ἐς τὰς ἐν τοῖς ὄρεσι νάπας, δοαι κοίλαι.

τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιθαι-  
ξῶν, 815

μήποτε τὸν θανάτῳ προτεθέντα, λόγχευμ' Ἰοκάστας,  
ἄφελ. εις Οἰδίπόδαν θρέψαι βρέφος ἐκβολον οἴκων,

χρυσοδέτοις περόναις ἐπίσταμον.

μηδὲ τὸ παρθένου πτερὸν οὐρειον τέρας ἐλθεῖν,  
πένθεα γαίας, Σφιγγὸς, ἀμουσοτάταισι σὺν ἀδαῖς  
ἢ ποτε Καδμογενῆ, τετραβάμοσιν ἐν χηλαῖσι 821  
τείχεσι χριμπτομένα, φέρεν αἰλέγος εἰς ἄβατον  
φῶς

815. ὄμμα: "quem Dea venatrix reliquis montibus antetulit, et *plus oculis suis* amavit, Diana vocat ὄμμα χιονοτρόφον: Peninsularum, Sirmio, insularumque ocellus Catullo dicitur xxxi. 2." Valck. Thus Cicero, Ep. ad Att. vi. 6. says, cur *ocellos Italiae*, villulas meas non video? See Blomf. Gloss. Ἀsch. Pers. 173. Valckenaei's ed. gives χιονοτρόφον with the accent on the penult., with which the explanation of the Schol. coincides: τὸ οἰονελ τρέφον χιόνα, διὰ τὸ ἀεὶ εἶναι κεκαλυμένον ὑπ' αὐτῆς: but in his Diatr. p. 202. he reads χιονότροφον, which he renders *niribus nutritum*.

816. "Ιοκάστης Ald.: Οἰδίπόδαν Brunck from his membr. Below 827. Οἰδίπόδα for Οἰδίποδος the same and several MSS. On the contrary 1361. Οἰδίποδος for Οἰδίπου R." Porson.

818. The allusion in this line is to the subsequent act of Oedipus in blinding himself, (v. 60. χρυσηλάτοις πόρπαισιν αἰμάζας κόρας:) not to the circumstance which accompanied his exposure, and from whence he derived his name, viz. the piercing of his ankles, (v. 26. σφυρῶν σιδηρᾶ κέντρα διαπέρας μέσον.) Potter's translation is singularly inaccurate: 'Tho' many a golden clasp adorn'd the child.'

819. τὸ παρθ. πτ.—Σφιγγός, i. e. τὴν Σφίγγα, τὴν πτεροῦσσαν παρθένον: cf. 1037. μιξοπάρθενος, δάϊον τέρας, φοιτάσι πτεροῖς: also 1057. Before ἐλθεῖν supply ὥφελεν.

820. πένθεα γαίας, in apposition to οὐρειον τέρας. "The subst. which is added should be properly in the same case and number as the first; but they often deviate from this, especially if the apposition contains an *abstractum pro concreto*. Hes. Th. 792. ή δὲ μὲν (μοῦρο) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσι. Herod. i. 205. γεφύρας ζευγνύνων ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ: as Ἀsch. Ag. 953 (=918.) ὑπάλ τις ἄρβύλας Δύοι τάχος πρόδουλον (al. πρόδουλος) ἔμβασιν ποδός. Soph. Ed. C. 472. κρατήρές εἰσιν, ἀνδρὸς εὔχειρος τέχην. Eur. Ph. 829. οἱ μὴ νόμιμον τοι παῖδες Ματρὶ λόχευμα, μίασμά τε πατρός. Tio. 429. ἀπέχθημα πάγκοιον βροτοῖς Οἱ περὶ τυράννους καὶ πόλεις ὑπηρέται. The apposition is often in the plural, whilst the subst. is in the singular. Eur. Hipp. 11. Ἰππόδατος, ἀγνοῦν Πιτθέως παιδεύματα. Or. 1050. πῶς ἀν̄ ξίφος νώ ταῦτὸν, εἰ θέμις, κτάνοι, Καὶ μνῆμα δέξαιθ' ἐν, κέδρου τεχνάσματα. Thus it stood Soph. Phil. 36. correctly before the ed. of Brunck: αὐτόξυλόν γ' ἔκπωμα, φλαυρούργουν τινὸς Τεχνήματ' ἀνδρός." Matth. Gr. Gr. § 431.

821. "ἐν, which Grotius and King from K. have added, Aldus and most MSS. omit. In Aldus also χηλαῖς." Porson. I have put a comma after χηλαῖσι, to connect it with φέρεν.

822. αἰθ. εἰς ἄβ. φ. Schol. ὑπερβολικῶς τοῦτο φησὶν, ἀντὶ τοῦ εἰς ὕψος πολὺν, ὥστε προσεγγίζειν τῷ αἰθέρι.

γένναν, τὰν ὁ κατὰ χθονὸς Αἴδας

Καδμείοις ἐπιπέμπει.

δυσδαιρῶν δ' ἔρις ἄλλα

825

θάλλει παίδων

Οἰδιπόδα κατὰ δώματα καὶ πόλιν.

οὐ γὰρ ὁ μὴ καλὸν, οὗποτ' ἔφη καλὸν,

οὐδὲ οἱ μὴ νόμιμον τοι παῖδες

ματρὶ λόχευμα, μίσμα τε πατρός· 830

ἡ δὲ σύναιμον λέχος ἥλθεν.

ἔτεκες, ὦ γᾶ, ἔτεκές ποτε, ἐπωδός.

Βάεβαζον· ᾧς ἀκοὰν ἐδάην, ἐδάην ποτ' ἐν οἴκοις,

τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος

γένναν ὁδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. 835

‘Αρμονίας δέ ποτ’ εἰς ὑμεναίους

ἥλυθον Οὐρανίδαι, φόρμιγγί τε τείχεα Θήβαις,

823. “τὰν King, from K. for ἄν. Again καταχθόνιος Ald.” Porson. Here the relative τὰν does not refer to the nearest antecedent γένναν, but to τὸ παρθ. πτ. Σφίγγης, which is in sense the same as τὴν Σφίγγα: see Med. 200. Hec. 22.

824. On the use of the present for the past tenses, see Hec. 641. Med. 1138.

826. θάλλει Schol. αὔξεται: Soph. Phil. 258. η δ' ἐμὴ νόσος Αἰεὶ τέθηλε καπτὶ μεῖζον ἔρχεται.

828. “For the second καλὸν Valck. conjectures φίλον from the dictum of Theognis: ‘Ο, ττι καλὸν φίλον ἔστι, τὸ δὲ οὐ καλὸν, οὐ φίλον ἔστι’, which he relates that the Gods sang at the nuptials of Harmonia; which nuptials Euripides certainly alludes to just below, 836.” Porson. The sense is: δὲ γὰρ μὴ καλὸν, οὐδέποτε ἐσ καλὸν ἀπέβη· “It is not, and it cannot come to good:” Shaksp. Hamlet.

829. “After νόμιμοι Grotius added ποτε from his Ms., King τοι from K., most editors neither: νόμιμον is

the conjecture either of Markland or Musgr.” Porson. The constr. is: οὐδὲ τοι οἱ παῖδες, μητρὶ μὴ νόμιμον λόχ., πατρὸς τε μίσμα, sc. καλοὶ εἰσι.

830. 831. “Aldus omits τε. In the same and several MSS. η δὲ σύναιμον εἰς λέχος ἥλθεν. Grotius from K. η δὲ σύναιμον γ' ἥλθε λέχος. Brunck has correctly erased εἰς. Soph. Aj. 491. τὸ σὸν λέχος ξυνῆλθον.” Porson.

833. Potter: ‘the ancient fame, Barbaric though we are, had reached our ear.’

835. καλλιστον ὄνειδος, a famous story: Schol. κλέος, ἔγκώμιον: see the note on Med. 514. It occurs in the same sense below 1746. Σφίγγης ἀναφέρεις ὄνειδος; ‘Απαγε τὰ πάρος εὐτυχήματ’ αὐδῶν.

837. “ἥλθον Ald. and again 847. ἔστακ’ Ἀρητοῖς with most MSS. ἔστι ἀκαρίοις J. I have slightly changed it into ‘Ἀρεός, to form a paræmiac.” Porson.

φόρμιγγι for ὑπὸ φόρμιγγος. “The dat. for ὑπὸ with the gen. Il. II. P. 326. ὡς τὼ μὲν δοιοῖσι καστιγνήτοισι δαμέντε

τὰς Ἀμφιονίας τε λύρας ὑπὸ πύργος ἀνέστα  
διδύμων ποταμῶν, πόρον ἀμφὶ μέσον  
Δίεκας, χλοεροτέροφον ἢ πεδίον

840

πρόπαιρ Ἰσκηνοῦ καταδενεῖ.

Ίώθ', ἡ κερόεσσα πρόματωρ,  
Καδμείων Βασιλῆας ἐγένετο.

μυριάδας δ' ἀγαθῶν

ἐτέρας ἐτέρας μεταμειβομένα,

845

αναρεστεῖ πόλις ἀδ' ἐπ' ἄκροις  
Ραχοειδὲ ἔστακτος Ἄρεος στεφάνοισιν.

Tesi. ἥγου πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ<sup>τ</sup>  
οὐθαλμὸς εἰ σὺ, ναυτίλοισιν ἀστρον ὡς.

Bήτην εἰς Ἐρεβος. Soph. Aj. 539. καὶ  
μὴν πέλας γε προσπόλοις φύλασσεται,  
by his attendants. Pind. Ol. 12, 3. to  
the goddess Fortune: τὸν γὰρ ἐν πόντῳ  
κυβερνῶνται θοαὶ νᾶες. Xen. Cyr. iii.  
2, 16. & ὑπισχνοῦ ποιήσειν ἀγαθὰ ἡμᾶς  
—ἀποτελέσται τοι ἡδη, and elsewhere  
in abundance in the Prose writers and Poets." Matth. Gr. Gr.  
§ 392. β.

838. τὰς Ἀμφ. λ. Hor. Od. iii. 11.  
Mercuri, nam te dōciliis magistro Mo-  
vit Amphion lapides canendo.

λύρας ὑπὸ, to the sound of the lyre.  
Herod. i. 17. ἐστρατεύετο δὲ ὑπὸ  
συρίγγων τε καὶ πηκτίδων. "He-  
siод. Sc. 280. νέοι κώμαξν ὑπὸ<sup>τ</sup>  
αὐλοῦ. Soph. El. 711. χαλκῆς ὑπὸ<sup>τ</sup>  
σάλπιγγος ἤξαν. Eur. Iph. A. 1042.  
τίν' ἄρ' ὑμέναιος δὰ λωτοῦ Λίβνος, Μετά<sup>τ</sup>  
τε φιλοχόρου κιθάρας, Συρίγγων θ' ὑπὸ<sup>τ</sup>  
καλαμοεσσᾶν, "Εστασεν ιαχάν; where  
the change of δὰ, μετὰ, ὑπὸ is remark-  
able." Matth. Gr. Gr. § 592. β. See  
Med. 1256.

"πύργοι ἀνέσταν Brunck from the  
membranæ. But the common reading  
is better. ἀνέσταν Flor." Porson.

πύργος—διδ. ποτ., i. e. near the two  
rivers Dirce and Ismenus: as Pind.  
Ol. ii. 16. ἵερδν ἔσχον οἴκημα Ποταμοῦ,  
i. e. Agrigentum near the river Acra-

gas. See Med. 842.

842. Ίώ θ', ἡ κ. πρ. Cf. 687.

844. Schol. ἡ πόλις δὲ ἦδε, μυριάδας  
ἀγαθῶν ἐτέρας ἐφ' ἐτέραις κατὰ διαδο-  
χὴν ἔχοντα, νῦν ἐπὶ μεγίστῃ καὶ ἐσχά-  
την πολιορκίᾳ τοῦ Ἄρεος ἔστηκεν. This  
passage is susceptible of a double interpretation;  
some consider ἄκροι στέφανοι "Ares to mean the highest ho-  
nours of war: as Potter: 'High lifts  
her head the stately town, And proudly  
bears her martial crown.' Others, as  
the Schol., refer the phrase to the be-  
siegers by whom the city was hemmed  
in: cf. 798. Hom. Il. N. 736. πάντη  
γάρ σε πέρι στέφανος πολέμου δέδηε.  
The latter appears preferable, as forming  
a contrast between the former lofty  
state of Thebes and her present de-  
pression.

848. "προπάροιθε Ald. but πάροιθε  
the Schol., all the Bodleian MSS., and  
seven, which I have myself inspected.  
Barnes first made the change. Nor  
does the other occur, except in the  
monostrophics below, 1525. where I  
have edited with King πάροιθεν, which  
some MSS. acknowledge. Here the  
first ὡς signifies since, the second as."  
Porson. See below, 1722.

849. "Thus I have edited from K.  
M. R. and thus Scaliger had remarked,

- δεῦρ' εἰς τὸ λευρὸν πέδον ἵγγος τιθεῖσ' ἐμὸν, 850  
 πρόβανε, μὴ σφαλῶμεν ἀσθενῆς πατήρ·  
 οὐκέτους τ' ἐμοὶ φύλασσε παρθένῳ χεῖ,  
 οὓς ἔλαβον, οἰωνίσματ' ὄρνιθων μαλάν,  
 θάκοισιν ἐν ἱεροῖσιν, οὓς μαντεύομαι.  
 τέκνον Μενοίκευ, παῖ Κρέοντος, εἰπέ μοι, 855  
 πόση τις ἡ πίλοιπος ἀστεως ὁδὸς  
 πρὸς πατέρα τὸν σόν; ὡς ἐμὸν κάμνει γόνον,  
 πυκνὴν δὲ βαίνων ἥλυσιν μόλις περῶ.  
 Κρ. θάρσει πέλας γὰρ, Τειρεσία, φίλοισι σοῖς  
 ἔξαρσισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον· 860  
 ὡς πᾶσ' ἀπήνη, ποῦς τε πρεσβύτου φιλεῖ

doubtless from MSS. ναυβάταισιν C. L. ναυταῖσιν C. ναῦταισιν Cant. J. ναυτίοι for ναῦται seems to require to be restored to Apoll. Rh. iii. 745." Porson.

850. "πεδίον Ald. and most MSS. but πέδον in the Bodleian, on the testimony of Burton. Grotius *τιθὲς*, which is not Greek. The verse would be complete, but not so smooth, thus, πεδίον ἵχνος ἐμὸν τίθει." Porson.

852. κλῆρος, *my oracular tablets*, Potter: but the tablet was properly δέλτος, and κλῆροι were the observations recorded: this is shown by Hipp. 1060. ἡ δέλτος ἦδε, κλῆρον οὐ δεδεγμένη, Κατηγορεῖ σου πιστά.

854. θάκοισιν. Eur. Bacch. 347. ἔλ-  
 θῶν δὲ θάκους τοῦδ', ἵν' οἰωνοσκοπεῖν.  
 Soph. Ant. 999. εἰς γὰρ παλαιὸν θάκον  
 ὅρνιθοσκόπον "Ιζων, ἵν' ἡν μοι παντὸς  
 ὅρνιθος λιμήν.

856. "πρόσω τις Scal. πόση τις γ'—  
 ἀστεός γ' M. R. ἀστεός Ald. and some  
 MSS., as in Orest. 751. But in all the  
 Bodleian, on the testimony of Burton,  
 ἀστεώς, as in C. L." Porson.

857. "ὡς τοῦδεν Ald. contrary to  
 the metre; but ὡς ἐμὸν most MSS. with  
 Grotius; ὡς ἐμὸν Cant. ὡς τ' ἐμὸν Flor.  
 whence Valck. edited ὡς γ' ἐμὸν, un-

necessarily. Below 1092. παῖς δύμὸς  
 Cant. M." Porson.

858. πυκνὴν—ἥλυσιν, governed by  
 the neuter participle βαίνων: cf. 1427.  
 Eur. Hec. 526. *going at a rapid pace I  
 can scarcely proceed*. Hec. 66. σπεύσω  
 βραδύπονν "Ηλυσιν ἄρθρων προτιθεσα.

860. "Thus Aldus and some MSS.  
 [in the perf. pass.] Others with Grotius  
 and the Schol. ἔξορμίσαι." Porson. A nautical phrase: literally, *you have moored, or in a pass. sense, you are moored*, (*κατὰ*) σὸν πόδα.

861. "Bünck has left this passage  
 unattempted, although most critics  
 consider it as corrupt. Pierson con-  
 jectures, ὡς παῖς τιθήντος (*τιθήντος* would  
 be a gentler emendation); Valck. ἐκ-  
 βαῖσ' ἀπήνης, γυνὴ being understood,  
 which is much worse. Beck has adopt-  
 ed into his text the conjecture of Fr.  
 Jacobs, ὡς παῖς ἄνηθα. Musgr. pre-  
 fers ὡς πᾶσ' ἄκανθα, comparing Electr.  
 492—495. The emendations of Pier-  
 son, Jacobs, and Musgrave, are un-  
 doubtedly elegant, but not one is so  
 certain, as to remove all doubt. The

passage of the Electra in some degree  
 confirms the opinion of Musgr.: ὡς  
 πρόσβασιν τῶνδ' ὄρθιαν οἰκων ἔχει, 'Ρυ-  
 σῷ γέροντι τῷδε προσβῆναι ποδί. "Ομεις

χειρὸς θυγαίας ἀναμένειν πουφίσματα.

- Τελ. εἶεν πάρεσμεν τί μ' ἐκάλεις σπουδῆ, Κρέον;  
 Κρ. οὕπω λελήσμεθ'. ἀλλὰ σύλλεξαι σθένος,  
 καὶ πνεῦμ' ἄθροισον, ἀπος ἐκβαλὼν ὁδοῦ. 865  
 Τελ. κόπω παρεῖμαι γοῦν, Ἐρεχθειδῶν ἄπο

δὲ πρός γε τὸν φίλους ἔξελκτέον Διπλῆν ἀκάνθαν καὶ παλίβροπον γόνυ. The reader must select the best, or think of something better. In 863. τί μ' ἐκάλεις is Valck.'s emendation for τί με καλεῖς." Porson. A writer in the Classical Journal xlv. p. 20. suggests the following ingenious emendation and punctuation: λαβοῦ δ' αὐτοῦ, τέκνου, 'Ως πᾶσ' ἀνάγκην ποὺς γε πρεσβύτου κ. τ. λ. Take hold of him, my son, since it is quite necessary; yes, the foot of an old man usually requires the assistance of some foreign hand: an old man requires to be supported by the hand of another. Schæfer and Maltby are content with the passage as it stands: the former turns it thus: *semper, s. omnis enim senex, sive curru velatur, sive pedibus incedat, libenter expectat alienæ manus levationem*: the latter thus: *quoniam omnis rheda feminam vehens, i. e. femina quae in rhedâ velitur, sicut etiam pes senilis, alienæ manus adminiculum expectare solet*. I venture to add one more to the attempted corrections of this *crux criticorum*: ὡς πᾶσα κυήμη, which, if not as elegant as Musgrave's, is as intelligible, and nearer to the received reading both in the letters and the sound.

865. "κάπος Aldus and MSS. generally, or κάπος. But ἄπος the Schol., Eust. II. G. p. 381, 19—288, 39. as in the Flor. Ms. correctly, as far as regards the letters, ἄπο σ', and in J. ἄπος." Porson. In Hipp. 516. we read, σκληρὸς γὰρ ἄει, καὶ πρὸς ἄπος ἔρχεται, a word explained by Hesychius as synonymous with κάματος, ἦ ὑψηλὸς τόπος, from which Monk is in doubt whether ἄπος or ἄπος is the correct orthography. ἄπος may be

derived from αἴπος, steep, difficult of ascent, and therefore producing weariness.

866. "πάρειμι Ald. and a portion of the MSS. But πάρειμαι Grot. παρεῖμαι the Schol. and ten MSS. at least. Some edd. have corrupted Ἐρεχθειδῶν, which Aldus had correctly given, into Ἐρεχθειδᾶν and Ἐρεχθιδᾶν. For γοῦν, which Aldus and the greater part of the MSS. have, the Cambr. Ms. and one of King's, (not that which he calls the best,) exhibit γῆς: γῆς M. R. γὰρ Grot. Valckenae well illustrates κόπω παρεῖμαι from Bacch. 634. κόπου δ' ὑπο, Διαμεθελες ξίφος, παρεῖται, but for γοῦν conjectures γνῖ. What he was in quest of, he had before his eyes. For the reading of the MSS. is sound, provided you put the mark of elision, γοῦν, the knees. Nor can a reason be imagined, why the tragic writers should have avoided this form, while they readily use γούνατα. If I should again edit the Medea, I would restore to v. 325. the reading of the first ed., μὴ πρὸς σὲ γούνων. Moreover γοῦνα occurs in a choliambus of Phœnix the Colophonian in Athenæus viii. p. 359. F. καὶ μητρὶ κούρην εἰς τὰ γοῦνα κατθείη. Also in a remarkable passage of Empedocles concerning the divine nature, γοῦν' occurs with an elision, ap. Ammonium in quarto de interpretatione G. vii. 1, 19. ed. Ald. 1503., fol. 199. vers. ed. 1545. I will copy the entire passage from thence more correctly than H. Stephens has given it, in Poesi Philosophica p. 30. from Tzetzes Chil. xiii. 81. Οὐτέ γὰρ ἄνδρομέρη κεφαλῇ κατὰ γυνία κέκασται, Οὐ μὲν ἀπαλ νώτων γε δύν κλάδοι ἀλσσουσιν, Οὐ πόδες, οὐ θοὰ γοῦν', οὐ μῆδεα λαχνήνετα, Ἀλλὰ φρίν

δεῦρ' ἐκπομισθεὶς τῆς πάροιθεν ἡμέρας.  
 πάκετη γὰρ ἦν τις πόλεμος Εύμολπου δορὸς,  
 οὗ καλλινίκους Κερδοπίδας ἔθηκ' ἐγα,  
 καὶ τόνδε χρυσοῦν στέφανον, ὃς ὁρᾶς, ἔχω, 870  
 λαβὼν ἀπαρχὰς πολεμίων συνλευμάτων.

Κε. οιωνὸν ἐθέμην καλλίνικα σὰ στέφη·  
 ἐν γὰρ πλ. ὑδῶνι κείμεθ', ὥσπερ οἶσθα σὺ,  
 δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἄγών.  
 Βασιλεὺς μὲν οὖν βέβηκε ποσμηθεὶς ὅπλοις 875  
 ἥδη πρὸς ἀλκὴν Ἐτεοκλῆς Μυκηνίδα·  
 ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα,  
 τί δρῶντες ἀν μάλιστα σώσαιμεν πόλιν.

Τει. Ἐτεοκλέους μὲν οὔνεκ' ἀν κλήσας στόμα  
 χρησμοὺς ἐπέσχον· σοὶ δ', ἐπεὶ χρήζεις μαθεῖν, 880

ἰερὴ καὶ ἀθέσφατος ἐπλετο μοῦνον,  
 Φροντίσοι κόσμον ἅπαντα καταΐσσουσα  
 θοῆσι." Porson. Orest. 879. παρει-  
 μένον νόσῳ.

867. τῆς πάρ. ἡμ. "The gen. serves to determine place and time, in answer to the questions where? when? &c. Il. Λ. 690. ἐλθὼν γάρ δὲ ἐκάκωσε βίην Ἡρα-  
 κλητίην Τῶν προτέρων ἐτέων, in the for-  
 mer years: Ph. 111. Soph. Ed. C. 396.  
 καὶ μὴν Κρέοντά γε ισθι σοι τούτων χά-  
 ρων" Ήξοντα βαιοῦν κούχῃ μυρίου χρόνου: Ajj. 141. τῆς νῦν φθιμένης νυκτὸς, for  
 ἐπὶ τῆς νυκτὸς — 285. ἄκρας νυκτὸς.  
 Thuc. iii. 104. τοῦ αὐτοῦ χειμῶνος."  
 Matth. Gr. Gr. § 378.

868. This war is alluded to by Thuc. ii. 15. καὶ τινες καὶ ἐπολέμησαν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνοι μετ' Εὔμολπου πρὸς Ἐρεχθέα. Euripides however appears to be guilty of an anachronism, for the reign of Erechtheus is fixed by Newton in the year B. C. 1035. and by Blair in 1487., but the war between Thebes and the seven chiefs in 928. by the former, and 1225. by the latter.

871. "ἀπαρχὴν Flor. as also σφα-  
 γὴν below, 959." Porson.

873. Cf. Eur. Suppl. 475. πολὺς κλύδων Ἡμῶν τε, καὶ σοὶ, ξυμάχοις τῷ  
 ἔσται, δορός. Iph. T. 317. ἔγνω κλύ-  
 δωνα πολεμίων προσκείμενον. See Med.  
 363.

876. ἀλκὴν Schol. μάχην. Med. 266.  
 κακῇ τῷ ἐσ ἀλκὴν καὶ σόδηρον εἰσορῶν.  
 Herod. iii. 78. πρὸς ἀλκὴν ἐτράποντο.

878. "μάλλιστα Aug. Brunck has edited κάλλιστα from the *membrane*, injudiciously; for no such reading can be inferred from μάλλιστα, which is a common error of the copyists. Below, 926. for σώσαιτε Καδμείων the Ms. J. has μάλλιστα σώσαιμεν from this verse. In Med. 940. Lascaris has μάλλιστα. Nor is the change of μάλλιστα for κάλιστα more easy than the reverse. In a fragment from the *Tereus* of Sophocles in Stobæus p. 157. Grot. Brunck himself has corrected μά-  
 λιστα." Porson.

879. "κλείσας Ald. κλήσας or κλητ-  
 σας MSS." Porson.

λέξων νοσεῖ γὰρ ἥδε γῆ πάλαι, Κρέον,  
ἔξ οὖτε τεκνώθη Λάιος Βία θεῶν,  
πόσιν τ' ἔφυσε μητρὶ μελέον Οἰδίπουν.  
αἴ θ' αἰματωποὶ δεργμάτων διαφθοραί,  
θεῶν σόφισμα, κάπιδειξις Ἐλλάδι.

885

ἄ συγκατέψυχαι παιδεῖς Οἰδίπου χεύονται  
χεήζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι,  
ἡμαցτον ἀμαθᾶς· οὔτε γὰρ γέγα πατέρες,  
οὔτ' ἔξοδον διδόντες, ἄνδρες δυστυχῆ  
ἔξηγρίσαντες ἐκ δ' ἔπνευστος αὐτοῖς ἀράς  
δεινάς, νοσῶν τε καὶ πρὸς ἡτιμασμένος.  
κάγὼ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη,

890

881. νοσεῖ i. q. πονεῖ, δυστυχεῖ:  
Andr. 546. ἐκ τίνος λόγου νοσεῖ Δάρμος;  
see below 1028.

882. “ Barnes τέκνωσε, erroneously, as Valck. has shown from Hesychius and the Schol. on v. 4.” Porson. On the pass. in a middle sense, see Hec. 789. Med. 1127.

884. “διαφοραὶ Ald. διαφθοραὶ many MSS. which is the true reading, although Scaliger seems to have deduced διαστροφαὶ from a Ms. It is remarkable that in the parallel passage of Sophocles, OEd. T. 552. τὰς αἰματηρὰς δημάτων διαφθορὰς, Brunck twice edited by mistake διαστροφὰς, although he corrected it in the third ed.” Porson.

885. θεῶν (εἰσὶ) σόφισμα, Schol. παραλογισμὸς ἢ ἐπίνοια θεῶν, ίνα πᾶσι δειχθῆ μὴ παρακούειν θεῶν.

- κάπιδειξις. “In the Schol. and some MSS. κάπόδειξις: in some also Ἐλλάδος, which King has received.” Porson.

887. ὡς δὴ—ὑπεκδραμούμενοι, as if forsooth they could evade the Gods: Eur. Andr. 234. τί σεμνορυθεῖς, κεὶς ἀγῶν' ἔρχει λόγων, ‘Ως δὴ σὺ σώφρων, τάμα δ' οὐχὶ σώφρονα;

888. “Scaliger has noticed γέρα, which Brunck has edited from the membrance, and which is found in the

Mss. Cant. K. M. R. γέρα has the second syllable long in the Attics.” Porson. It is short in Homer: Od. Δ. 66. τά δά οἱ γέρα πάρθεσαν αἴτῳ.

890. ἀράς. “The penultima of ἀρά, in the sense of a prayer, is always long in Homer; of a curse, probably common; of a calamity which we deprecate, invariably short. The tragic writers seem to use the word only in the second meaning, and with the penult. short.” Maltby.

891. πρὸς, sc. τούτοις, moreover: see 619.

892. κάγὼ τίν' οὐ δρῶν—εἰς ἔχθος ἥλθον; what have I neglected to do or say, that I &c. See Matth. Gr. Gr. § 567. for instances of the uses of the participle in expressing a condition, a mean, or a reason. “Soph. OEd. T. 71. ὡς πύθοιθ' ὅτι Δρῶν, ή τι φωνῶν, τήνδε ρυσαίμην πόλιν. Aesch. Cho. 313. τί σοι Φάμενος, ή τι βέξας Τόχοιμ’ ἄν. Eur. Hec. 371. σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη Δέγουσα μήτε δρῶσα.” Valck. Aesch. Cho. 680. ὡς μάθοι τι χρὴ Δρῶντ’ ή λέγοντα, δαμοσιν πράσσειν φίλα.

“ & γὰρ τί οὐ δρῶν, δποῖα δ' οὐ λέγων ἔπη Ald. Most MSS. omit the first οὐ: οὐ ποῖα for δποῖα J. King conjectures κάγὼ τί μὴ δρῶν, Valck. κάγὼ παρῶν. Even & γὰρ is susceptible of

εἰς ἔχθος ἥλθον παισὶ τοῖσιν Οἰδίπου;  
 ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον.  
 πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, 895  
 Ἀργεῖα καὶ Καδμεῖα μίζαντες βέλη,  
 πικροὺς γόους δάσουσι Θηβαίᾳ χθονί.  
 σύ τ’ ὁ τάλαινα συγκατασκάπτει πόλις,  
 εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.  
 ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου 900  
 μηδέπα πολίτην, μηδ’ ἄναπτ’ εἶναι χθονὸς,  
 ὡς δαιμονῶντας κάνατρέψοντας πόλιν.  
 ἐπεὶ δὲ πρεσσον τὸ κακὸν ἐστὶ τάγαθοῦ,  
 μή ἔστιν ἀλλη μηχανὴ σωτηρίας.  
 ἀλλ’ οὐ γὰρ εἴπειν οὐδ’ ἐμοὶ τόδ’ ἀσφαλὲς, 905

some defence, yet κάγῳ seems much more obvious. But the tragic writers neither allow the hiatus after τί (for the few instances to the contrary are corrupt), nor do they use δπῶν as a simple interrogative. For below, 1718. it must be written δ πῶν, as also in Aristoph. Acharn. 962. where δ δεινὸς accurately comes in reply to δ πῶν. In Plut. 392. the Ravenna Ms. and three others give πῶν. In Rhes. 705. Bacch. 663. no difficulty remains. I read therefore, κάγῳ τίν’ οὐ δρῶν, πῶν δ’ οὐ λέγων ἔπη, so that τίνα as well as πῶνa may be referred to ἔπη.” Porson. See Monk Hipp. 975.

893. “εἰς ὄχλον ἥλθον is mentioned by the Schol. as a various reading.” Porson.

894. οἱ αὐτόχειρ, death by the hands of each other, of which their own hands will be the instruments: as in Med. 1277. τέκνων—”Αροτον αὐτόχειρι μοίρα κτενεῖς.

895. “παρὰ Ald. περὶ from MSS. King and others: περὶ νεκροὺς Flor. J.” Porson. “Soph. Aj. 839. πεπτῶτα τῷδε περὶ νεορέβαντῷ ξίφει. Antig. 1254. κεῖται δὲ νεκρὸς περὶ νεκρῷ.” Valck.

898. “Tiresiae decet personam de

urbe dixisse peritura συγκατασκάπτῃ. Futura tanquam jam præsentia vates considerabant.” Valck.

“πόλι Ald. πόλις almost all MSS. Again λόγοισι τοῖς ἐμοῖς (ἐμοῖσι Cant.) τις Ald.; whence on account of the metre I have transposed τις.” Porson.

902. “δαιμονῶντας κάνατρέψαντας Ald. the latter in contradiction to the tenses, the former to the language. Some MSS. κάναστρέψοντας. Brunck has improperly retained the aor.” Porson. The same verb is applied to Eteocles and Polynices by Aeschylus, S. c. Th. 1003. ἵω, ἵω, δαιμονῶντες ἄτα.

903. “Grotius and King wrongly give τοῦ γαθοῦ from corrupt MSS. The article with ἃ always coalesces into ᾥ.” Porson. “Cf. Soph. Phil. 457. Ὄπου γ’ διέρων τάγαθοῦ μεῖζον σθένει. Hom. Il. A. 576. ἐπει τὰ χερέλοντα νικᾷ. In this passage κρείσσον is the same as μεῖζον, as in many others: Soph. Ed. T. 1373. ἐμοὶ Ἔργ’ ἐστὶ κρείσσον ἀγχόνης εἰργασμένα. Eur. Bacch. 666. δεινὰ δρῶσι, θαυμάτων τε κρείσσονα. Thuc. ii. 50. γενδμένον κρείσσον λόγου τὸ εἶδος τῆς νόσου.” Valck.

905. ἀλλ’ οὐ γὰρ—. For instances of this aposiopesis see Med. 1063.

πικρὸν τε τοῖσι τὴν τύχην κεκτημένοις  
πόλει παρασχεῖν φάρμακον σωτηρίας·  
ἄπειρι, χαίρεθ'. εἰς γὰρ ἄν πολλῶν μέτα  
τὸ μέλλον, εἰς χρή, πείσομαι τί γὰρ πάθω;

Kρ. ἐπίσχες αὐτοῦ, πρέσβυ. Τει. μὴ πιλαμβάνου.

Kρ. μεῖνον τί φεύγεις μ'; Τει. ἡ τύχη σ', ἀλλ' οὐκ ἔγω.

Kρ. φράσον πολίταις καὶ πόλει σωτηρίαν.

Τει. βούλει σὺ μέντοι, κούχι βουλήσει τάχα.

Kρ. καὶ πᾶς πατρών γαῖαν οὐ σῶσαι θέλω;

Τει. θέλεις ἀκοῦσαι δῆτα, καὶ σπουδὴν ἔχεις;

Kρ. εἰς γὰρ τί μᾶλλον δεῖ πρόθυμίαν ἔχειν;

Τει. κλύσοις ἄν ἥδη τῶν ἐμῶν θεσπισμάτων.

910

οὐδὲ ἔμοι τόδε ἀσφ. Πικρὸν τε: illus in Thuc. ii. 1. οὗτε is followed by τε: ἐν φ (πολέμῳ) οὗτε ἐπεμβύνυντο ἔτι ἀκρηκτεῖ παρ' ἀλλήλους, καταστάντες τε ξυνεχῶς ἐπολέμουν. Hor. Carm. iii. 1, 35. neque Decedit aerata triremi, et Post equitem sedet atra cura.

906. τοῖσι τὴν τύχην κεκτημένοις, to those who meet with that unhappy lot, τύχην for δυστυχίαν, συμφοράν, as in Med. 1005. See below, 928.

909. “ἡ χρή Brunck, from the conjecture of Valck., to which the Ms. Cant. is in some degree favorable, having ἡ χρή. Schol. in R. Αἰσχύλος· σὺν ἄλλοις πείσομαι τὸ μόριμον, viz. S. c. Th. 269 (=249.) A little before πικρὸν δὲ some MSS., and 905. οὗτ' Grot. Brunck, D. perhaps others.” Porson.

τί γὰρ πάθω; for what would become of me, if I were to do otherwise? what else can I do? see Hec. 612.

“ Herod. iv. 118. τί γὰρ πάθωμεν, μὴ βουλομένων ὑμέων τιμωρέειν; Soph. Trach. 974. τί πάθω; τί δὲ μήσομαι; οἴμοι. Aristoph. Plut. 603. τί πάθω τλήμων; Ἀsch. S. c. Th. 1060. τί

πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; Theocr. iii. 24. οὐ μοι ἔγω, τί πάθω; In Suppl. 774. the fut. is used, — πεισθεσθα; ποῦ φύγωμεν;” Blomf. Gloss. Ἀsch. Pers. 909.

910. ἐπίσχες, sc. σεαυτὸν, stop there: cf. 462. Hec. 906.

911. “μ' is added in the second Leyden, K. M. R.” Porson.

913. “ Formula hæc dicendi βούλεσθαι καὶ οὐ βούλεσθαι, ut alia similes, ἀκοῦσαι καὶ οὐκ ἀκοῦσαι, dubitatione indicandæ inserviunt. Itaque μέντοι ad utrumque membrum pertinet, et sensus est: tamen, quod nunc vis, mox noles.” Hermann on Viger p. 674.

914. καὶ πᾶς—; on the interrogative force of καὶ, see Porson's note on v. 1373. Thus et is used in Latin: Virg. Ecl. i. 27. Et quæ tanta fuit Romam tibi causa videndi? See Hoo-gev. p. 84. ed. Seager.

“θέλων Brunck from the membr., and thus M. R.” Porson.

916. “τί μ' ἄλλο Ald. and some MSS., but more τί μᾶλλον. Grotius τί μ' ἄλλοi.” Porson.

- πρῶτον δ' ἐκεῖνο βούλομαι σαφῶς μαθεῖν,  
ποῦ στὶν Μενοικεὺς, ὃς με δεῦρ' ἐπήγαγεν;  
 Κρ. ὅδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. 920  
 Τει. ἀπελθέτω νυν θεσφάτων ἐμῶν ἑκάς.  
 Κρ. ἐμὸς πεφυκὼς παῖς, ἂ δεῖ, σιγήσεται.  
 Τει. Βούλει παρόντος δῆτά σοι τούτου φράσω;  
 Κρ. κλύων γὰρ ἀν τέρποιτο τῆς σωτηρίας.  
 Τει. ἄκουε δή νυν θεσφάτων ἐμῶν ὁδὸν,  
 ἂ δρῶντες ἀν σώσαιτε Καδμείων πόλιν.  
 σφάξαι Μενοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας  
 σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.  
 Κρ. τί φήσ; τίν' εἶπας τόνδε μῦθον, ὡ γέρον;  
 Τει. ἀπερ πέφυκε, ταῦτα κάναγκη σε δεῖν. 930  
 Κρ. ὡ πολλὰ λέξας ἐν Βραχεῖ χρόνῳ κακά.  
 Τει. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.  
 Κρ. οὐκ ἔκλυνον, οὐκ ἥκουσα· χαιρέτω πόλις.  
 Τει. ἀνὴρ ὅδ' οὐκέθ' αὐτός· ἐκνεύει πάλιν.

921. “δῆ for νῦν M. In 923. τοῦτο Ald. Grot. and a portion of the MSS., but a considerable number rightly τούτου.” Porson.

927. Μενοικέα: the two last syllables here coalesce, as in 1181. ὄρῳ δὲ Τυδέα καὶ παρασπιοτὰς πυκνούς. Eur. Alc. 25. ιερέα| θανόντων, ὃς νῦν εἰς Άλδου δόμους. The final *a* is more frequently long, as in 1267. Ἐτεοκλέα| δ' αὖ, νῦν πβλεως ὑπερμαχεῖς: but occasionally short, as in Hec. 870. ξὺν ταῖσδε τὸν ἐμὸν φονέα τι μωρήσομαι, where see Porson's note. Consult also Monk on Hipp. 1148. Alc. 25. In Latin the final *a* of the accus. is short, Hor. Od. I. 12. Unde vocalem temere insecutæ Orpheā sylvæ.

929. “τί φήσ; ἐμὸν παῖδ' ἔνεκα γῆς σφάξαι θέλεις; a various reading in the Schol.” Porson.

τίν' εἶπας τόνδε μῦθον, elliptically for τίς ἐστὶν ὃδε μῦθος ὃν εἶπας, as in Hec.

721. τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὄρῳ Θανόντα Τρώων;

930. πέφυκε for ἐστί; Valck. conjectures πέπηγε, Reiske πέφαγκα from φάνω, or πέφηκα from φημί.

933. οὐκ ἔκλ. οὐκ ἔκ, for the pres.: see Med. 274. 705. 787. 930. χαιρέτω πόλις, farewell, my country, an euphemism for ἐρρέτω: cf. Med. 1040. πόλις is here synonymous with πατρὶς in the preceding line: see Hec. 281.

934. “οὐκ ἔτ’ αὐτὸς Ald. and Ms. Valckenæter recommended the article to be added.” Porson. ‘Ο αὐτὸς, the same, should form by crasis αὐτός: Elmsl. CEd. T. 577. καὶ νῦν ἔτ’ αὐτός εἴμι τῷ βούλεύματι. So also ἀλήθεια for ἡ ἀλ. 936.

ἐκνεύει Schol. ἐκκλίνει τοῦ σκοποῦ αὐτοῦ, μετατρέπεται, ἐκφέρεται τῆς πρόσθε γνώμης, ὑποστρέφει εἰς τούπισω, ἀναχωρεῖ, ἔχαρτος γίνεται: cf. 1283.

- Κρ. χαιρῶν ἕθ' οὐ γὰρ σῶν με δεῖ μαντευμάτων. 935  
 Τει. ἀπόλωλεν ἀλήθει', ἐπεὶ σὺ δυστυχεῖς;  
 Κρ. ὃ πρὸς σὲ γονάτων καὶ γεζασμίου τριχός.  
 Τει. τί προσπιτνεῖς με; δυσφύλακτ' αἰτεῖ κακά.  
 Κρ. σίγα· πόλει δὲ τούσδε μὴ λέξης λόγους.  
 Τει. ἀδικεῖν κελεύεις μόνον; οὐ σιωπήσαιμεν ἄν. 940  
 Κρ. τί δῆ με δράσεις; παιδά μου κατακτενεῖς;  
 Τει. ἄλλοις μελήσει ταῦτ'. ἐμοὶ δ' εἰρήσεται.  
 Κρ. ἐκ τοῦ δ' ἐμοὶ τόδ' ἥλθε καὶ τέκνῳ κακόν;  
 Τει. ὁρθῶς μόνον ἔρωτᾶς, κεις ἀγάν τέρχει λόγων.  
 δεῖ τόνδε θαλάμαις, οὐδὲ δράκων ὁ γηγενῆς 945  
 ἐγένετο Δίρκης ναυμάτων ἐπίσκοπος,  
 σφαγέντα, φόνιν αἷμα γῆ δοῦναι χρᾶς,  
 Κάδμῳ παλαιῶν "Ἄρεος ἐκ μηνιμάτων,

935. "Ald. and some MSS. θεσπισμάτων from 917." Porson.

936. "ἢ ἀλήθει' Ald. ἢ ἀλήθει' others. Again τριχὸς γερασμίου Brunck from the Flor. Ms." Porson.

937. ὃ [λίσσομαι] σὲ πρὸς γον. On this ellipsis, see Med. 325. Statius Theb. x. 619. Nunc humiliis genua amplectens, nunc ora canentis Nequicquam reticere rogat.

938. "αἴτη edd. and almost all MSS. Brunck has edited ἐστὶν for αἴτη from Heath's conjecture: γῆ Valck. δυσφύλακτ' Musgr. for δυσφύλακτ'. For αἴτη Cant. αἴτεις. Suppose we read ἀρκεῖς, in the same sense as *arces, repellis*, in Latin? Electr. 1309. οὐκ ἡρκέσατον κῆρας μελάθροις; A Fragment of a Tragic writer in Wetstein's Prol. N. T. ii. p. 6. σφαγὰς οἰκτρὰς ἀρκεσαι." Porson. "Quidni vero αἴτει valere potest deprecari? αἴτει φυλάσσεσθαι κακὰ δυσφύλακτα." Scholef. This seems the only sense that the received reading will admit, although Valck. denies that αἴτει can be so rendered.

939. "πολίταις Ald. πόλει δὲ MSS. also λέξεις Brunck from a few." Por-

son.

940. "σιωπήσαιμ' ἄν Ald. σιωπήσαιμεν ἄν Grot. and most MSS.; some erroneously σιωπήσωμεν ἄν." Porson.

944. εἰς ἀγ. ἔρχ. λ. The same words occur in Antrom. 233. Cf. Med. 546. ἀμιλλαν γὰρ σὺ προβθηκας λόγων.

945. "θαλάμοις Ald. θαλάμαις Grot. Flor. Leidd. C. J. K. L. quatuor Bodl. Mox 947. φοίνιον multi MSS." Porson.

948. "Κάδμῳ for Κάδμον is Valck.'s conjecture, who cites Soph. Trach. 668. οὐ δῆ τι τῶν σῶν Ἡρακλεῖ δωρημάτων. Eur. Iph. T. 388. τὰ Ταντάλου θεοῖσιν ἐστιάματα. I have cited Od. Λ. 553. above in the note on 351." Porson. See the same critic on Orest. 663. "The dat. often accompanies substantives, which are derived from or allied to verbs governing the dat. Hesiod. Th. 93. τοίη τοι Μουσέων ἵερὴ δόσις ἀνθρώποισιν. Herod. vii. 169. ὃ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελέω τιμωρημάτων Μίνως ἐπεμψε μηνίων δακρύματα, on account of the assistance which you afforded to Menelaus, because they said τιμωρεῖν τινί: [cf.

ὅς γηγενεῖ δράκοντι τιμωρεῖ φόνον.  
 καὶ ταῦτα δρῶντες ξύμμαχον κτήσεσθ' "Αρην. 950  
 χθὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντὶ θ' αἴματος  
 αἷμ' ἦν λάβη βρότειον, ἐξετ' εὔμενη  
 γῆν, ἢ ποθ' ὑμῖν χρυσοπήληκαι στάχυν  
 Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν  
 τοῦδ', ὃς δράκοντος γένιος ἐκπέφυκε πάτης. 955  
 σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἰ Σπαρτῶν γένους,  
 ἀκέραιος, ἐν τε μητρὸς, ἀρσένων τ' ἄπο,  
 οἱ σοὶ τε παῖδες· Αἴματος μὲν οὖν γάμοι  
 σφαγὰς ἀπείργουσ', οὐ γάρ ἔστιν ἥθεος·  
 κεὶ μὴ γὰρ εὐνῆς ἥψατ', ἀλλ' ἔχει λέχος. 960  
 οὗτος δὲ πᾶλος, τῇδ' ἀνειμένος πόλει,

949.] Thuc. i. 73. ἡ μὲν πρέσβευσις  
 ἡμῶν οὐκ ἐs ἀντιλογίαν τοῖς ὑμετέροις  
 ξύμμαχοις ἐγένετο, from ἀντιλέγειν  
 τινί." Matth. Gr. Gr. § 396. "Hymn.  
 in Cer. 349. ὅφρα ἐ μήτηρ Ὀφθαλμοῖ  
 σιν ἰδοῦσα χθονοῦ καὶ μῆνος αἰνῆς Ἀθα-  
 νάτοις παύσειεν." Schlaef.

ἐκ μην., on account of, Herod. ii.  
 152. ἐπὶ τῆς ὕψιος τοῦ ὀνείρου. Matth.  
 Gr. Gr. § 574.

950. "κτήσασθ' Ald. κτήσεσθ' Grot.  
 with many MSS. As usual, MSS. fluctuate  
 between Ἀρη and Ἀρην. For  
 the future, I shall always adhere to  
 Ἀρην, without noticing it to the  
 reader." Porson.

953. "Brunck has given ἡμῖν from  
 the membr. and Aug." Porson.

955. Here πᾶτις is transferred as a  
 nomin. to the second clause, which  
 ought to appear as an accus. in the  
 first: δεῖ παῖδα θανεῖν ἐκ γένους τοῦδε,  
 ὃς κ. τ. λ. The constr. has been no-  
 ticed on Hec. 759. πρὸς ἄνδρ', ὃς ἄρχει  
 τῆσδε Πολυμήστωρ χθονός; Statius  
 Theb. x. 607. Martius inferias et saeva  
 efflagitat anguis Sacra, cadat generis  
 quicunque novissimus extat Viperei:  
 datur hoc tantum victoria pacto.

957. ἀρσένων τ' ἄπο, Schol. ἀντὶ<sup>1</sup>  
 ἐνικοῦ τὸ πληθυντικὸν εἶπε, ἀντὶ τοῦ  
 ἀκέραιος καὶ ἀπὸ πατρός.

960. "Valck. labors much to show  
 that this verse also is spurious. He  
 objects to ἔχειν λέχος, to be betrothed,  
 Then he considers εὐνῆς ἥψατ' as not  
 Attic, although he has himself brought  
 forward instances in which φανεῖν γά-  
 μων, εὐνῆς θηγεῖν occur; for, he ob-  
 serves, when thus used, γάμος, εὐνὴ,  
 λέχος, λέκτρον do not differ. But let us  
 attend to this distinguished critic  
 again on Hipp. 885. "In versum  
 953. Phœn. notata mihi satis accurate  
 videbantur disputata; viro clariss.  
 (Heathio) 'levissima sane' videntur :  
 suus cuique gustus est." He evi-  
 dently did not recollect v. 1026. of the  
 same play, ὅμνυμι τῶν σῶν μήποθ'  
 ἥψασθαι γάμων." Porson.

961. πᾶλος. Hesychius: Πᾶλος,  
 ἔταρα: πάλους γὰρ αὐτὰς ἔλεγον, οἵον  
 Ἀφροδίτης πάλους, ἢ τοὺς νέους, καὶ  
 τὰς νέας καὶ παρθένους. Eur. Rhes.  
 383. Θέος, ἡ Τρολά, θεὸς αὐτὸς Ἀρης,  
 Ὁ Στρυμόνιος πᾶλος ἀοιδοῦ Μούσης  
 ἥκων καταπνεῖ σε: 261. ἐπὶ πᾶλον—  
 ἥλυθ' ἔχων στρατείαν, i. e. Helen. Hipp.

- Θανάν πατρώαν γαῖαν ἐπούσειεν ἄν.  
 πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισί τε  
 Θήσει, μέλαναν κῆρ̄ ἐπ' ὄμμασιν βαλὰν,  
 κλεινάς τε Θήβας· τοῦνδ' ἐλοῦ δυοῖν πότμοιν 965  
 τὸν ἔτερον· ἡ γὰρ παιᾶνα σῶσον, ἡ πόλιν.  
 τὰ μὲν παρ̄ ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνου,  
 πρὸς οἶκον· ὅστις δ' ἐμπύρω χρῆται τέχνη,  
 μάταιος· ἣν μὲν ἐχθρὰ σημήνας τύχῃ,  
 πικρὸς καθέστηχ', οἵς ἀν οἰωνοσκοπῆ<sup>970</sup>  
 ψευδῆ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων,  
 ἀδικεῖ τὰ τῶν θεῶν· Φοῖβον ἀνθρώποις μόνον  
 χρῆν θεσπιαδεῖν, ὃς δέδοικεν οὐδένα.
- Xo. Κρέον, τί σιγᾶς, γῆρεν ἄφθονογον σχάσας;  
 πάροι γὰρ οὐδὲν ἥσσον ἐπιληξις πάρα. 975
- Kρ. τί δ' ἀν τις εἴποι; δῆλον οἴγ' ἐμοὶ λόγοι.  
 ἐγὼ γὰρ οὕποτ' εἰς τόδ' εἴμι συμφορᾶς,  
 ὥστε σφαγέντα παιᾶνα προσθεῖναι πόλει.

548. τὰν μὲν Οἰχαλίᾳ Πῶλον, ἄξυντα λέκτρων, Schol. παρθένον. See Hes.

141. Similarly μόσχος is applied to Polyxena, ibid. 524. Hor. Od. II. 8,

21. Te suis matres metuunt *juvencis*.

967. Paraphr. πάνθ', δσα παρ' ἡμῶν ἐβούλου μαθεῖν, ἔχεις, ἀντὶ τοῦ ἀκῆκοας καὶ κατέχεις. See Med. 730.

968. ἐμπύρω—τέχνη, the art of divining by observations on the flame of the sacrifice; here implying divination generally, as the word οἰωνοσκοπῆ in 970. shows: cf. 853. See Robinson's Antiq. of Greece p. 259.

"χρῆται Ald. χρῆται Cant. χρῆ J. Sed χρῆται Schol. Bodleianus omnes, teste Burtono, C. D. K. L. M. R. duo Leidenses, Eust. Il. A. p. 48, 42 = 36, 46. Idem tamen ex Oreste 696. citat χρᾶσθαι ad Od. A. p. 1396, 42 = 27, 36." Porson. Thus Tiresias complains in Soph. Ed. T. 324. φεῦ,

φεῦ, φρονεῖν ὡς δεινὸν, ἐνθα μὴ τέλη λύει φρονοῦντι.

969. "ἢ μὲν γὰρ Ald. but many MSS. omit γάρ." Porson.

970. "ἐχθρὸς some MSS., whence Valck. would prefer a transposition, πικρὰ—ἐχθρὸς κ. Again from the Flor. Ms. he approves of οἰωνοσκοποῦ." Porson.

975. "μὲν pro γὰρ Schol. Leid. pr. μὲν γὰρ Cant." Porson. γὰρ refers to something suppressed: 'yet why should I ask this? for I also am not less struck with horror.'

976. *What should one say? my answer is plain:* on the constr. of the adj. in the neuter sing. as a predicate, the subject being in the masc. plur., see Med. 1091.

978. "τόνδε for παιᾶν J. and the Paraphr. not badly." Porson.

πᾶσιν γὰρ ἀνθεώποισι φιλότεκνος Βίος,  
οὐδ' ἀν τὸν αὐτοῦ παιδά τις δοίη κτανεῖν. 980  
μή μ' εὐλογείτω τάμα τις κτείνων τέκνα.  
αὐτὸς δ', ἐν ὥραιῷ γὰρ ἵσταμαι Βίῳ,  
θυήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.  
ἀλλ' εἴς, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν,  
ἀκόλαστ' ἕάσας μάντεων θεσπίσματα, 985  
φεῦγ' ᾧς τάχιστα τῆσδ' ἀπαλλαγθεὶς χθονός.  
λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε,  
πύλας ἐφ' ἐπτὰ καὶ λοχαγέτας μολῶν.  
καν μὲν φθίσωμεν, ἔστι σοι σωτηρία:  
ἢν δ' ὑστερήσῃς, οἰχόμεσθα, κατθανεῖ. 990

981. Paraphr. μὴ ἐπαινεῖτω μέ τις, λόγους εὐλόγους λέγων, τὰμα τέκνα συμβουλεύων με κτείνειν. The participle pres. frequently has the force of an attempt or desire to effect any thing: see Med. 11.

983. “εἰμι is added by Aldus, but MSS. do not acknowledge it. The Attics indeed often omit it, yet sometimes add it, as above 494. Hec. 306.” Porson. Cf. Med. 612. Heracl. 503. ἔγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον, Θυήσκειν ἔτοιμη, καὶ παρίστασθαι σφαγῇ.

985. “Most MSS. μάντεως, but Aldus from a better one μάντεων, which Valck. supports from Statius Theb. x. 717. ‘Non me ulli monitus, nec ratum exorsa furentum Sollicitant, manesque movent; sibi callidus ista Tiresias natæque canat.’” Porson.

986. “ἀπαλλαγῆς Ald. The tragic writers were partial to the rough and ancient forms, and therefore preferred the first aorists. Thus Euripides has ἐθρέφθη Hec. 355.; θρεφθῆναι from the same play 600. and κρυφθῆς from Orest. 42. are cited by Eustathius on Il. E. p. 519, 41. 44=393, 27. 29.

θαφθεῖσι, which he notices from Herodotus, will be found in vii. 28. ἐθάφθη must be restored to Simonides, instead of ἐκάμφθη, in Athen. iii. p. 125. D. In the passage quoted above from the Hecuba, the MSS. J. N. have τραφῆναι, and R. in the text, but θρεφθῆναι for a various reading. Two MSS. in Herod. ii. 81. have ταφῆναι for θαφθῆναι. Valck. therefore has rightly restored ἀπαλλαγθεῖς from several MSS.; but becoming rather too confident from success, he endeavors to extirpate that unfortunate aor. from the remains of the tragic writers. This indeed the metre admits in Aesch. Ag. 344. and Soph. Antig. 428. (422.) but what will he do in Aesch. Prom. 749. ἀπηλλάγη; κρείσσον γὰρ εἰς ἀπαξ θανεῖν? He also erroneously asserts, that ἀπαλλαγῆς or ἀπαλλαγῆναι cannot be found even once in Eurip., whereas ἀπηλλάγης is extant in Androm. 593. although that also might admit of emendation without detriment to the metre. But how happened it, that he overlooked two passages in this very play, 601. 1424?” Porson. Monk-Hipp. 356.

## ΜΕΝΟΙΚΕΤΣ.

- ποῖ δῆτα φεύγω; τίνα πόλιν, τίνα ξένων;  
**Kρ.** ὅπου χθονὸς τῆσδ' ἐκποδῶν μάλιστ' ἔσει.  
**Με.** οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δ' ἐμέ.  
**Kρ.** Δελφοὺς περάσας — **Με.** ποῖ με χρὴ, πάτερ, μολεῖν;  
**Kρ.** Αἴτωλίδ' ἐς γῆν. **Με.** ἐκ δὲ τῆσδε ποῖ περῶ; 995  
**Kρ.** Θεσπρωτὸν οὖδας. **Με.** σεμνὰ Δωδάνης Βάθρα;  
**Kρ.** ἔγνως. **Με.** τί δῆτα ρῦμά μοι γενήσεται;  
**Kρ.** πόμπιμος ὁ δαιμων. **Με.** χρημάτων δὲ τίς πόρος;  
**Kρ.** ἔγώ πορεύσω χρυσόν. **Με.** εὖ λέγεις, πάτερ.  
 Χάρει νυν, ὡς σὴν πρὸς κασιγνήτην μολὼν, 1000  
 ἦς πρῶτα μαστὸν εἴλκυσ', Ἰοκάστην λέγω,

991. "ποῦ J. ξένον Cant. M. R."  
*Porson.* Cf. Hec. 1062.

993. In οὐκοῦν the signif. of οὖν predominates; in οὐκοῦν, 1605, that of οὖν. See Hoogevev. Part. p. 155. ed. Seager.

994. "After περάσας most MSS. with Aldus add φεῦγε. Grotius, C. K. L. and the second Leyden omit πάτερ. But the conjecture of Canter appears better, that φεῦγε should be omitted; for the Ms. in the Public Library, Cambridge, adds it only by correction: ποῖ for the Aldine reading πῆ is in several MSS." *Porson.*

997. "τί δῆτ' ἔρυμα Ald. and MSS. which, since the second syllable of ἔρυμα is short, Musgrave would change into τί δὴ τόδι ἔρυμα. But the reading which I have adopted with Brunck from Valck's conjecture is a milder correction. Again Musgr. saw that the whole speech from 999. to 1032. should be assigned to Menœceus. In the Aldine ed. χάρει νυν 1000. and the whole of 1004. is attributed to Creon." *Porson.*

998. πόμπιμος δ δ. *Schol.* δδηγδὸς θεὸς, Ζεὺς δηλονότι διὰ τῶν αὐτοῦ χρησμῶν.

1001. "Ιοκάστης Ald. which might perhaps be defended, but there is no necessity, since most MSS. have the other reading." *Porson.* Ιοκ. λέγω, *I mean Jocasta*; see note on Hec. 724. Soph. Antig. 198. τὸν δ' αὐτὸν ξένιαμον τοῦδε, Πολυνείκην λέγω. "These words seem to be inserted for the information of the spectators in the theatre, rather than to specify to the chorus, who was the brother of Eteocles; because as Oedipus had only two sons, the chorus could not be supposed ignorant of the person meant by τὸν ξένιαμον." *Brasse.* "Quem intelligent, ubi res auditori paulo videri poterat obscurior, sic designare solent in Tragediis: Άesch. Cho. 250. κἀμὲ, τήνδε τ', Ήλέκτραν λέγω. Soph. Trach. 9. Μνηστήρ γὰρ ἦν μοι ποταμὸς, Αχελῷον λέγω. Eur. Heracl. 642. Ω μῆτερ ἐσθλοῦ παιδὸς, Αλκμήνην λέγω, Εξελθ', ἄκουσον: sic sæpe Soph." *Valck.*

μητρὸς στερηθεὶς, ὁρφανός τ' ἀποζυγεῖς,  
προσηγορήσων εἴμι, καὶ σώσω Βίον.  
ἀλλ' εἴα, χάρει, μὴ τὸ σὸν καλύνέτω.  
γυναικεῖς, ὡς εὖ πατρὸς ἔξειλον φόβον, 1005  
κλέψας λόγοισιν, ὥσθ' ἂν βούλομαι τυχεῖν.  
ὅς μὲν ἐκκομίζει, πόλιν ἀποστεγῶν τύχης,  
καὶ δειλίᾳ δίδωσι. καὶ ξυγγνωστὰ μὲν  
γέροντι, τούμὸν δ' οὐχὶ συγγνάμην ἔχει,  
προδότην γενέσθαι πατρίδος, η̄ μὲν ἐγείνατο. 1010  
ὡς οὖν ἀν εἰδῆτ', εἴμι, καὶ σώσω πόλιν,  
ψυχὴν δὲ δάσω τῆσδ' ὑπερθανεῖν χθονός.  
αἰσχρὸν γὰρ, οἱ μὲν θεσφάτων ἐλεύθεροι,  
κούκι εἰς ἀνάγκην δαμόνων ἀφιγμένοι,  
στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν, 1015  
πύργων πάροιθε μαχόμενοι πάτρας ὑπερ·  
ἐγὼ δὲ, πατέρα καὶ κασίγνητον προδοὺς,  
πόλιν τ' ἐμαυτοῦ, δειλὸς ὡς, ἔξω χθονὸς  
ἀπειμ· ὅπου δ' ἀν ζῶ, κακὸς φανήσομαι.

1003. προσηγορήσων εἴμι for προσ-  
ηγορήσω, I will say farewell: Hec. 577.  
οὐκ εἶ τι δάσων τῇ πέρισσῷ εὐκαρδίῳ;  
Suppl. 348. δράσων τάδ' εἴμι, καὶ νε-  
κροὺς ἐκλύσσωμαι.

“πόλιν σώσων Ald. σώσων πόλιν  
Grot. which the Schol. acknowledges: Βίον almost all MSS. but some σώσω,  
some σώσων: σώζω membr. σώσαι  
Cant. σώσον J. πόλιν originates from  
v. 1011.” Porson.

1004. μὴ τὸ σὸν καλ. Schol. οὔσον  
τὸ κατὰ σὲ, μὴ γενέσθω καλύμμα: cf.  
1009. On the use of pronouns pos-  
sessive for personal, see Med. 347.

1005. Statius Theb. x. 715. Fraude  
patrem tacita subit, avertitque timo-  
rem.

1007. “πόλεως Ald. πόλιν most  
MSS. and Grotius.” Porson.

1008. καὶ δ. δίδωσι, sc. έαυτὸν, gives

*way to timidity, as v. 21. δ δ' ήδονη  
δούς.*

1009. οὐχὶ συγγνάμην ἔχει, it is by  
no means excusable: Soph. Trach. 328.  
But the phrase συγγνάμην ἔχει more  
usually signifies *to excuse*: Eur. Hipp.  
116. χρὴ δὲ συγγνάμην ἔχειν, Εἴ τις σ',  
ὑφ' ἱβῆς σπλάγχνον ἔντονον φέρων,  
Μάταια βάζει. See Monk's note.

1012. “ψυχὴν τε some MSS.” Por-  
son. Understand *ἄστε* before the in-  
fin. ὑπερθανεῖν.

1013. “οἱ μὲν Ald. and the greater  
part of the MSS. εἰ μὲν Grot. with  
others.” Porson. The omission of εἰ  
Valck. attributes to the vehemence of  
the speaker. Compare the speech of  
Macaria in the Heraclidae, 501, sqq.

1016. “πατρίδος two MSS.” Por-  
son. Cf. Med. 252.

μὰ τὸν μετ' ἄστρων Ζῆν', "Αρην τε φοίνιον, 1020  
ὅς τοὺς ὑπερτείλαντας ἐκ γαιᾶς ποτὲ<sup>1</sup>  
Σπαρτοὺς ἀνακτᾶς τῆσδε γῆς ἴδεύσατο.  
ἀλλ' εἴμι, καὶ στὰς ἐξ ἐπάλξεων ἄκρων  
σφάξας ἐμαυτὸν σηκὸν ἐς μελαμβαθῆ  
δράκοντος, ἔνθ' ὁ μάντις ἐξηγήσατο, 1025  
ἐλευθερώσω γαῖαν· εἴρηται λόγος.  
στείχω δὲ, θανάτῳ δῶρον οὐκ αἰσχρὸν πόλει  
δῶσων, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.  
εἰ γὰρ λαβὼν ἔκαστος ὅ, τι δύναιτο τις  
χρηστὸν, διέλθοι τοῦτο, κείσ κοινὸν Φέροι 1030  
πατρίδι, κακῶν ἀν̄ αἱ πόλεις ἐλασσόνων  
πειράμεναι, τὸ λοιπὸν εὔτυχοιν ὅν.

1020. "οὐ μὰ τὸν Ald. and some MSS. King from K. οὐ τὸν, but μὰ τὸν the greater number, as well as Plut. T. ii. p. 23. B. Again "Αρην τε φοίνιον Ald. in part correctly." Porson. "Μὰ is a particle used for juratory confirmation of something said : by itself it neither affirms nor denies. It is commonly used in negation, οὐ or some other negative word being either expressed or understood. When οὐ is not expressed, ἀλλὰ commonly follows, expressing an opposition, which shows that οὐ is suppressed. Ἀλλὰ sometimes follows at a considerable distance : thus in Eurip. Ph. μὰ τὸν μετ' ἄστρων Ζῆν', &c. is in v. 1020. and ἀλλὰ opposed to the negation is in v. 1023. The ellipsis is supplied in Aristoph. Ran. 1214. [1183. ed. Br.] where Euripides having said that Oedipus was a happy man, Aeschylus replies, μὰ τὸν Δῆ, οὐ δῆτ', ἀλλὰ κακοδαίμων. So also in Vesp. 169." Hoogeveen. Part. p. 101. ed. Seager. The Schol. supplies οὐ ποιήσω τοῦτο. Cf. Med. 1055.

τὸν μετ' ἄ. Ζῆνα, Schol. τὸν ἥλιον φασι δεσπότην τῶν ἄστρων, τὸν ὃντα ἐν τοῖς ἄστροις θεόν.

Eurip. Phan.

1023. "ἐξ ἄκρων ἐπάλξεων Brunck from conjecture, and above 1008. δίδωσιν ἢ ξ. both badly." Porson. "Στὰς ἐξ ἐπάλξεων ἄκρων σφάξας is for στὰς ἐπ' ἐπάλξεων ἄκρων ἐκεῖθεν σφάξας—. Cf. 1107. The same explanation applies to 1238. Ἐτεοκλέης δ' ὑπῆρξε ἀπ' ὅρθου στάθεις Πύργου, where ἐπ', a various reading, is to be considered as a gloss." Schæf.

1024. "Thus Aldus and some of the MSS. Others μελαμβαθῆ, μελαμβαφῆ, μελεμβαφῆ." Porson. Aesch. Prom. 227. Ταρτάρου μελαμβαθῆς κευθμῶν.

1026. εἴρηται λόγος. On this formula see Hec. 236.

1027. "Thus King from the Bodleian MSS., and thus the Leyden, C. D. L. Aldus θανάτου." Porson. Schol. διὰ τοῦ ἡμοῦ θανάτου.

1028. "ἀπαλλάξων some MSS." Porson. See Hec. 1179.

1029. Cf. Dem. Olynth. iii. p. 38. καὶ παραχρῆμά γε τὴν αὐτὴν σύνταξιν ἀπάντων (λέγω), ὃς ἄνδρες Ἀθηναῖοι, Ινα τῶν κοινῶν ἔκαστος τὸ μέρος λαμβάνων, δοῦν δέοιτο ἡ πόλις εἰς τοῦθ' ἐτοίμως χρήσιμον ἔαυτὸν παρέχοι.

Χο. ἔβας, ἔβας, ὡ πτεροῦσσα, γᾶς λόχευμα, στροφή.  
 νερτέγου τ' ἔχιδνας,  
 Καδμείων ἄρπαγὰ, 1035  
 πολύφθορος, πολύστονος, ~~πολύστονος~~  
 μιξοπάρθενος, δάιην τέρας ~~οὐκεν~~  
 φοιτάσι πτεροῖς  
 χαλαισί τ' ὀμοσίτοις ~~τετραπλευτοῖς~~  
 Διρκαίων ἐποτ' ἐκ 1040  
 τόπων νέους πεδαίρουσ' ~~τετταράπλευτος~~  
 ἄλυρον ἀμφὶ μοῦσαν,  
 ὀλομέναν τ' Ἐριννὺν,  
 ἐφερες, ἐφερες ἄχεα πατρίδι

1033. On the commencement of this chorus the Schol. passes the following criticism: *πρὸς οὐδὲν ταῦτα ἔδει γὰρ τὸν χορὸν οἰκτίσασθαι διὰ τὸν θάνατον Μενοκέως, η̄ ἀποδέχεσθαι τὴν εὐψυχίαν τοῦ νεανίσκου.* The rule of Horace, A. P. 195. ‘Actoris partes chorus, officiumque virile Defendat: neu quid medios intercinat actus, Quod non proposito conducat et hæreat apte,’ is more scrupulously observed by Sophocles than Euripides.

“πτεροῦσσα. Here and 1057. πτεροῦσσα Ald. and MSS. πτερόεσσα J.” Porson. Connect πτεροῦσσα with ἄρπαγά.

1035. “ἄρπαγῆ Ald. and MSS. I have preferred ἄρπαγὰ with Musgr.” Porson. For ἄρπάκτειρα, the abstract for the concrete, as Thuc. ii. 41. τὴν πόλιν παίδευσιν εἶναι τῆς Ἑλλάδος, for παίδευτριαν. See Matth. Gr. Gr. § 429.

1036. “πολύστονος, πολύφθορος Ald. πολυφθόρος, πολύστονος not a few copies; πολύστονος, πολύμοχθος Valck. has improperly edited from others in defiance of the metre, and again μιξοπάρθενον from one Ms.” Porson. There does not appear any objection to πολυφθόρος when the word

is used as here in an active sense; for we find it sometimes employed passively: Aesch. S. c. Th. 920. ἐρέστην πολλὰ μὲν πολίτας, Ξένων τε πάντων στίχας Πολυφθόρους ἐν δατ. Soph. Trach. 477. Electr. 10.

1038. “φοιτᾶσι Ald. and most edd. Brunck φοιτῶσι correctly, as in C. J. L. φοιτῶσι M. and ἐ written above as a different reading. See Orest. 264. (μανιάσιν λυσσήμασι): and add Herc. F. 177. γλγασι πτεροῖς.” Porson. Adj. of the fem. form admit also of a neuter in Latin: Virg. Aen. iii. 54. Res Agamemnonias vinctriciuque arma secutus.

1041. πεδαίρουσα, Ἀeolic for μετάρηρουσα. Aeschylus, who from his residence in Sicily was prone to adopt Doric forms, has introduced πεδάρσιος for μετάρηρος even in the regular senarii, Prom. V. 277. where see Blomfield’s Gloss.: also on Choeph. 581. where the forms πεδαίχμιοι and πεδάρσοι for μετάχμιοι and μετάρηροι occur.

1042. ἄλ. ἀμφὶ μ., during, accompanied by, to the sound of, or simply with, a discordant note: Eur. Alc. 599. χόρευσε δ' ἀμφὶ σὸν κιθάραν, Φοῖβε, ποικιλόθριξ Νεβρὸς, i. e. to your lyre, whilst your lyre was playing. The same sense seems to be expressed

φόνια· φόνιος ἐκ θεῶν,  
ὅς τάδ' ἦν ὁ πράξας.

1045

ἰάλεμοι δὲ ματέρων,  
ἰάλεμοι δὲ παρθένων  
ἐστέναζον οἴκοις  
ἡϊον Βοὰν, Βοὰν,  
ἡϊον μέλος, μέλος,  
ἄλλος ἄλλ' ἐπωτότυζε  
διαδοχαῖς ἀνὰ πτόλιν.

βρεονται δὲ στεναγμὸς,  
ἰαχά τ' ἦν ὅμοιος,  
οπότε πόλεος ἀφανίσει  
ἀ πτεροῦσσα παρθένος τιν' ἀνδρῶν.

1055

χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν ἀντιστρ.  
Οἰδίπους ὁ τλάμων  
Θηβαίαν τάνδε γὰν,  
τότ' ἀσμένοις, πάλιν δ' ἄχη.

above, v. 820. by ἀμονσοτάτοισι σὺν φδαῖς.

1045. Schol. δ ἐκ θεῶν ταῦτα πράξας, αὐτὸς φόνιος ἦν. Otherwise δ is for δστις : (αὐτὸς) ἐκ θεῶν (ἦν) φόνιος, δστις ἦν δ τάδε πράξας.

1050, 1. “ἡϊον Βοὰν, ηϊον μέλος, and nothing more, Aldus. Grotius has restored the true reading. Most MSS. (and perhaps Eustathius on Il. Δ. p. 500, 43—382, 14. where Βέλος is incorrectly edited,) have Βοὸν and μέλος once only. Moreover these lines are transposed by Eustathius and Cant.” Porson.

1052. “ἄλλ’ is a conjecture of Valckenaer’s for ἄλλον. As the membr. with others have ἐπετότυζε, Brunck has edited ἄλλον ἐποτότυζε. Some MSS. and some edd. incorrectly double the τ: but δτοτοὶ and δτοτόζω ought always to be written.” Porson. As ὀτοτύζω from ὀτοτοὶ, so αἰάζω from αἰ, αἰ, ιῆζω from ιοῦ, &c. see Med.

1344. So probably the adj. ίῆτος from the exclamation ίῆ, ίή: as suggested by Blomf. Gloss. Άesch. Ag. 144.

1055. Elmsley (Heracl. 752.) proposes ἄχα and in Med. 149. ἄχαν, in order to correspond better with the antistrophe; otherwise an anapest is equivalent to a spondee.

1056. “δτε Grotius and King; οπότε Aldus and most MSS.: πόλεως ἀφανίσειν Ald. and MSS. The latter may be retained by reading γαῖαν in the antistrophe. But I have given what Musgr. suggested.” Porson.

1061. “ἀσμένοις, which Aldus and seven MSS. at least exhibit, is properly defended by Musgr. from Aristophanes, in the Peace 581. ἀσμένοισιν ἥλθες ἡμῖν, and Soph. Trach. 18. ἀσμένη δέ μοι Ο κλεινὸς ἥλθε. Άesch. Prom. 23. ἀσμένω δέ σοι Η ποικιλέμων νὺξ ἀποκρύψει φάσος.” Porson. “When the reference of an action to some one with respect to the feeling is implied, the

ματεὶ γὰρ γάμους δυσγάμους τάλας,  
καλλίνικος ἀν  
αἰνιγμάτων, ξυνάπτει,  
μισίνει δὲ πτόλιν.

1065

δι' αἰμάτων δ' ἀμείβει  
μυσαρὸν εἰς ἀγῶνα  
καταβαλὼν ἀραιοῖς  
τέκει μελεοῖς. ἄγάμεθ', ἄγάμεθ',  
οἵ ἐπὶ θάνατον οἴχεται  
γᾶς ὑπὲρ πατρώας,  
Κρέοντι μὲν λιπῶν γόους,  
τὰ δ' ἐπτάπυργα κλεῖθρα γᾶς

1070

person is put, especially with the verbs *to come*, in the dat., with the participle or adjective which expresses the feeling. Od. Φ. 209. γιγνώσκω δ', ὡς σφῶν ἔελδομένοισιν ικάνω Οἰοισι διμῶν, *that you alone longed for my arrival.* Soph. Ο. Ε. 1505. ποθοῦντι προνφάνης, *thou comest as I hoped.* Trach. 18. χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δ' ἐμῷ, 'Ο κλεινὸς ἥθε Ζηνὸς Ἀλκμήνης τε πᾶις, *he came, to my delight.* In a similar manner the verbs *εἰναι* and *γίγνεσθαι* are often accompanied by a participle of the verb *to wish*, &c. in the dat.; in which case the participle only, as the leading idea, is translated by the finite verb. Od. Γ. 228. οὐκ ἀν ἔμογε Ἐλπομένῳ τὰ γένοιτο, *I had not hoped this.* Herod. ix. 46. ἐπεὶ δ' ἀν αὐτῷ ἔμνήσθητε καὶ ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, *since we were pleased with your discourse.* Thuc. vi. 46. τῷ Νικίᾳ προσδεχομένῳ ἡν τὰ περὶ τῶν Ἔγεσταίνων, *Nicias expected the events in Segesta.* Soph. Ο. Ε. T. 1356. θέλοντι κάμῳ τοῦτ' ἀν ἡν. An imitation of this in Latin occurs Sallust Jug. 100. uti militibus exæquatus cum imperatore labos volentibus esset. Tacit. Agr. 18. quibus bellum volentibus erat." Math. Gr. Gr. § 391. Virg. Geo. i. 373. nunquam imprudentibus imber Obfuit. Blomfield in Gloss.

Æsch. Prom. 23. observes that this idiom is of a most frequent occurrence in Herodotus.

πάλιν δ' ἄκη, Paraphr. πάλιν δὲ καὶ ὑστερον ἄκη ὑπῆρξε διὰ τὰς γεγενημένας ἀπ' αὐτοῦ συμφορὰς.

1062. γάμους δυσγ. See Brasse on Soph. Ο. Ε. T. 1204. Δικάζει τὸν ἄγαμον γάμου πάλαι Τεκνοῦντα καὶ τεκνούμενον. Cf. Hec. 610. "δ τάλας Aldus, contrary to the metre; and certainly several MSS." Porson.

1065. "πόλιν Aldus and MSS. but πτόλιν King from K." Porson.

1066. ἀμείβει Schol. ἀμείβεσθαι ποιεῖ, ἐμβαλὼν διὰ καταρῶν τοὺς παῖδας εἰς φιλονεικλαν.

1070. Juvenal Sat. xiv. 237. quārum amor in te est, Quantus erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Gracia vera, Menœceus.

1072. Cf. 1333. Hom. Il. Δ. 107. τῷ μὲν κλέος, ἄμμι δὲ πένθος.

1073. "ἐπτάπυλα in some, contrary to the metre. These words are often interchanged, as above 252. 760. below 1094." Porson. Æsch. S. c. Th. 270. "ἐπτατειχεῖς ἔξδοους dicitur pro ἐπτὰ ἔξδοους τειχέων, ut ἐπτάπυργα κλεῖθρα pro ἐπτὰ κλεῖθρα πύργων, Eur. Ph. 1073." Blomf. Gloss.

καλλίνικα θήσων.  
 γενοίμεθ' ἀδε ματέρες,  
 γενοίμεθ' εὔτεκνοι, φίλα  
 Παλλὰς, ἢ δράκοντος αἴμα  
 λιθόβολον κατειργάσω,  
 Καδμείαν μέριμναν  
 ὅρμησασ' ἐπ' ἔργου,  
 ὅθεν ἐπέσυτο τάνδε γᾶν  
 ἀρπαγαῖσι δαιμόνων τις ἄτα.

1075

1080

- Ay. ᾧ, τις ἐν πύλαισι δωράτων κυρεῖ;  
 ἀνοίγετ', ἐκπορεύετ', Ιοκάστην δόμων.  
 ᾧ μάλ' αὖθις διὰ μακροῦ μὲν, ἀλλ' ὅμως 1085  
 ἔξελθ', ἀκουσον, Οἰδίπου κλεινὴ δάμαρ,  
 λέγασ' ὁδυριῶν πενθίμων τε δακρύων.  
 Io. ᾧ φίλτατ', ἡ που ξυμφορὰν ἥκεις φέρων,  
 Ἐτεοκλέους θανόντος, οὐ παρ' ἀσπίδα  
 βέβηκας ἀεὶ, πολεμίων εἴργων βέλη. 1090  
 τί μοι ποθ' ἥκεις καινὸν ἀγγελῶν ἐπος;  
 τέθυηκεν, ἡ Ζῆ παῖς ἐμός; σήμαινέ μοι.

1075. "γενοίμεθα δ'" Ald. but the Schol. Grot. and MSS. generally omit δ." Porson.

1076. "φίλαι Ald. φίλα almost all MSS. Again in v. 1078. Valck. has edited κατειργάσαι from MSS. But the other reading appears to me, as well as to Brunck, more appropriate, and it is recognised by Villoison's Schol. on Il. Γ. 354. (κατὰ 'Ηρωδιανὸν) τὸ (λιθόβολος) προπαροξυνόμενον (σημανεῖ) τὸν ὑπὸ λίθου βεβλημένον, ὡς παρ' Εὐριπίδῃ ἐν Φοινίσσαις λιθόβολον αἴμα κατειργάσω. Φοινίκι and εἶμα are edited." Porson.

1079. Καδμείαν μέριμναν, a periphrasis for Κάδμον: thus Ovid Fast. i. 37. Hoc igitur vidit trabeati cura Quirini: Met. i. 47. Sic onus inclusum numero distinxit eodem Cura Dei.

Hort. Sat. I. ii. 32. *sententia dia Cutonis*. See above, 55.

1081. "ἐπέσυτο for ἐπέσσυτο Cant." Porson. Paraphr. ἀφ' ἣς αἵτιας, ἄρμησεν εἰς τὴν δημόνων βλάβη ἐν ἀρπαγαῖς. τουτέστιν ὀργισθεὶς δ' Ἀρης ὑπὲρ τοῦ νιοῦ αὐτοῦ τοῦ δράκοντος, ἐπήγαγε τὴν Σφίγγα Θηβαῖοις, ταύτην γὰρ ἄτην δαιμόνων λέγει.

1085. Schol. βραδέως μὲν ἔξερχη, ἀλλ' ὅμως δὲ ἔξελθε.

1091. "ἥκεις—ἀγγέλλων Ald. But ἥκεις MSS. in great number; a few ἀγγέλλων, some ἀγγελῶν, others ἀγγέλων or ἀγγελῶν." Porson. Future participles are generally subjoined to verbs of motion: Hec. 216. Ὁδυσσεὺς ἔρχεται—νέον τι πρός σε σημανῶν ἔπος: see the note on 577.

- Αγ. Ζῆ μὴ τρέσης τόδ', ὡς σ' ἀπαλλάξω φόβου.
- Ιο. τί δ'; ἐπτάπυργοι πᾶς ἔχουσι περιβολαί;
- Αγ. ἐστᾶσ' ἄθραυστοι, κούκλαν ἀνήρπασται πόλις. 1095
- Ιο. ἥλθον δὲ πρὸς κίνδυνον Ἀργείου δυρός;
- Αγ. ἀκμὴν γ' ἐπ' αὐτὴν ἀλλ' ὁ Καδμείων "Ἄρης  
κρείσσων κατέστη τοῦ Μυκηναίου δορός.
- Ιο. ἐν εἰπὲ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι  
οἶσθ', ὡς μέλον μοι καὶ τόδ', εἰ λεύσσει φάος. 1100
- Αγ. Ζῆ σοι ξυνωρίς εἰς τόδ' ἡμέρας τέκνων.
- Ιο. εὐδαιμονοίης πᾶς γὰρ Ἀργείων δόσυ  
πυλῶν ἀπεστήσασθε πυργηρούμενοι;  
λέξον, γέροντα τυφλὸν ὡς κατὰ στέγας  
ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης. 1105
- Αγ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανῶν,  
πύργων ἐπ' ἄκρων στὰς, μελάνδετον ξίφος  
λαιμῶν διῆκε, τῆδε γῆ σωτήριον,

1093. “σ”, which Barnes has added, is exhibited by C. L. one of the Leyden MSS. and perhaps others: φόβον D. without the pronoun. At one time I conjectured that the reading should be *τοῦδ'*, to be referred to φόβον, and that μὴ τρέσῃς should be placed absolutely, as is often the case in Eurip., Alc. 335. Heracl. 655. 716. Fragm. in Plut. de Sera Num. Vind. p. 549. A. But even μὴ τρέσῃς often governs a case, and it seems rather too forced to put ὡς in this sense after another word. [But see 1104.] However, as the Ms. J. has *τοῦδ'*, if this objection could be obviated, I would not reject it, principally in consequence of a passage of Sophocles in Athenaeus iii. p. 99. D. θάρσει μέγας σοι τοῦδ' ἔγώ φόβον μοχλός. Cf. Hec. 863 (= 857).” Porson. Hipp. 1447. οὐδῆτ', ἐπει σε τοῦδ' ἐλευθερῷ φόβου, al. φόνου.

1097. ἀκμὴν, on the very point: Bos supplies ξυροῦ from Hom. Il. K. 173. νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ

ἰσταται ἀκμῆς: and Herod. vi. 11. ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα. Here κινδύνου appears more obvious from the preceding line.  
1100. ὡς μέλον μοι καὶ τόδ', since I am concerned about this also: see Hec. 118.

λεύσσει φάος, whether he is alive: so βλέπω for εἰνο, Hec. 311. Il. E. 119. οὐδέ με φησι Δηρὸν ἐτ' ὅψεσθαι λαμπτρὸν φάος ἡλίοιο.

1101. Cf. Alc. 9. καὶ τοῦδ' ἐσωζον οἶκον εἰς τόδ' ἡμέρας. Med. 55.

1102. “Brunck, with some plausibility, conjectures πᾶς δ' ἄρ';” Porson. Otherwise γὰρ must be understood in allusion to the assertion of the Messenger, that the Cadmeans had gained an advantage over the Argives: something of this kind being supplied: I am surprised at your intelligence: for how, &c. Cf. Med. 236. 731.

1108. “λαιμὸν—τῆσδε γῆς Ald. contrary to the greater part of the MSS. From the reading of the membr. πλοί-

λόχους ἔνειμεν ἐπτὰ, καὶ λοχαγέτας  
πύλας ἐφ' ἐπτὰ, φύλακας Ἀργείου δορὸς, 1110  
σὸς παῖς, ἐφέδρους θ' ἵπποτας μὲν ἵπποτας  
ἴταξ, ὀπλίτας δ' ἀσπιδηφόροις ἔπι,  
ὡς τῷ νοσοῦντι τειχέων εἶη δορὸς  
ἀλκὴ δι' ὀλίγου περγάμων δ' ἀπ' ὄρθιων  
λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν 1115  
Τευμησὸν ἐκλιπόντα· καὶ τάφου πέλας  
δρόμῳ ξυνῆψεν ἄστυ Καδμείας χθονός.  
παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ  
ἐκεῖθεν, ἐκ τε τειχέων ἡμῶν πάρα.  
καὶ πρῶτα μὲν προσῆγε Νηῆταις πύλαις 1120

*en*, Brunck has edited *πλευρῶν*." *Porson*. But in favor of *λαιμὸν*, cf. 26. 1413.

1113. *τῷ νοσοῦντι*, sc. *μέρει*, *the weak part of the wall*: cf. 1187.

1114. "Some improperly place a stop after *ἀλκὴ*. Again *r'* Aldus and a part of the Mss.: δ' Grotius with others." *Porson*. With δι' ὀλίγου understand *χρόνον*, *quickly*: or *διαστήματος*, *close at hand*.

*περγάμων*: cf. 1192. Pergama, properly *the citadel of Troy*: *Æn.* ii. 555. *Trojam incensam et prolapsa videntein Pergama*: hence *any citadel or fortress*.

1115. Thus the Argive army is described by Æschylus, S. c. Th. 88. *Βορὸς δ' ὑπὲρ τειχέων Οἱ λεύκασπις ὤρυνται λεώς*: and by Sophocles, Antig. 106. *τὸν λεύκασπιν ἔξι Ἀργεῖον Φῶτα βάντα πανσαγῆ*. Stanley on Æsch. l. c. supposes that this epithet means only that the shields were *plain, without any device*, as those of the common soldiers generally were: *parmâque in-glorius alba*, *Æn.* ix. 548. Cf. 1127. But it seems evident that some peculiarity in the armour of the Argives distinguishing them from other Greecian soldiers is indicated, and that it cannot be a general epithet.

1116. "Mss. and ancient writers hesitate between *Τευμησὸν* and *Τελμησὸν*, not to mention less important variations. That appears to be the more ancient form, which I as well as Valck. have chosen." *Porson*. See Blomf. Choëph. 555. Statius uses the adj. *Teumessius* for *Thebanus*: *Theb.* vi. Non aliter tacita juvenis Teumessius iras Mente acuit.

1117. *ξυνῆψεν ἄστυ*, an elliptical expression for *ξυν.* *ἔαντούς εἰς ἄστυ*: *when near the trench they reached the city with running*: the ellipsis of *εἰς* after verbs of motion is noticed in Med. 12. Eur. Bacch. 132. *εἰς δὲ χορεύματα Συνῆψαν Τριετηρίδων*, sc. *ἔαντούς*. That they crossed the trench will be seen from comparing v. 1204.

1120. *Νηῆταις πύλαις*. Different chiefs are placed at the respective gates by Æschylus in the Seven against Thebes, in the following order: 1. Tydeus at the *Πύλαι Προιτίδες*: 2. Capaneus at the *Π. Ἡλεκτραι*: 3. Eteocles at the *Π. Νηῆται*: 4. Hippomedon at the *Π. Ογκαῖδες*: 5. Parthenopaeus at the *Π. Βορβαῖαι*: 6. Amphiaraus at the *Π. Ὁμολωτίδες*: 7. Polynices at the *Π. ἔβδομαι*, on which see *Porson* v. 1150.

λόγου πυκναιτιν ἀσπίσιν πεφρικότα  
ο τῆς κυναγοῦ Παζλενοπαῖος ἔκγονος,  
ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει,  
ἐκηβόλοις τόξοισιν Ἀταλάντην κάπερον  
χειρουμένην Αἴτωλόν εἰς δὲ Προιτίδας 1125  
πύλας ἔχωρει, σφάγι' ἔχων ἐφ' ἄρμασιν  
ο μάντις Λιμφιάρδος, οὐ σημεῖ ἔχων  
ὑβρισμέν', ἀλλὰ σωφρόνως ἀσημ' ὅπλα.  
'Ογύγια δ' εἰς πυλώμαθ' Ιππομέδων ἄναξ  
ἔστειχ', ἔχων σημεῖον ἐν μέσῳ σάκει, 1130  
στικτοῖς πανόπτην ὄμμασιν δεδοκότα,  
τὰ μὲν ξὺν ἀστρῶν ἐπιτολαῖσιν ὄμματα  
βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα,  
ώς ὑστερον θανόντος εἰσορᾶν παρῆν.

1121. Cf. *AEn.* xi. 601. *tum late ferreus hastis Horret ager.*

1122. "Ἐγγονος Ald. in opposition to the greater part of the MSS." *Porson.* Cf. *Blomf.* Ag. 365.

1128. ὑβρισμένα Schol. οὐκ ἔχων ἐπὶ τῇ ἀσπίδι σημεῖα ὑπερήφανα καὶ μετὰ ἀλαζονελας, ὡς τὰ Καπανέως. καὶ παρ' Αἰσχύλῳ (S. c. Th. 588.) τοιαῦθ' δ μάντις, ἀσπίδ' εὐκυκλον νέμων, Πάγχαλκον, ηῦδα: σῆμα δ' οὐκ ἐπῆν κύκλῳ. "A thing is sometimes said ὑβρίζεσθαι, which is subjected to the wantonness of luxury: in Xen. *Cyr.* ii. p. 56. a plain garment, not gaudy with purple, gold, and the like, is said to be οὐδέν τι ὑβρισμένη: whence τὰ ὑβρισμένα is interpreted τὰ ἄγαν πολυτελῆ: *Elian.* V. H. i. 31." *Viger's Idioms,* p. 103. ed. Seager.

1130. "Ἐστηκις Ald. ἔστειχ' membr. and ten other MSS." *Porson.*

1131. πανόπτην, Argus: Ovid. Met. i. 625. Centum luminibus cinctum caput Argus habebat: Inde suis vicibus capiebant bina quietem: Cetera servabant, atque in statione manebant. He is called by *Aeschylus* S. c. Th. 585. τὸν μυριωπὸν βούταν: πανόπτης

*ibid.* 91. is an adj.: καὶ τὸν πανόπτην κύκλον ἥλου καλῶ. In our passage it seems to require a capital.

στικτοῖς, Schol. τοῖς ἐμπεποικιλμένοις. Valck. objects to this use of the word: 'non enim στικτοί ejus oculi, sed ipse στικτὸς propter oculos, ut pavonis cauda; quo poëta oculos illius retulere.' Virgil attributes the same device to the shield of Turnus: *AEn.* vii. 790. At levem clypeum sublatis cornibus Iō Auro insignibat, jam setis obsita, jam bos, (*Argumentum ingens*) et custos *virginis Argus.*

1133. κρύπτοντα, for κρυπτόμενα: Soph. El. 825. ταῦτ' ἐφορῶντες Κρύπτοντιν ἔκηλοι: *OEd.* T. 967. δὲ θανὼν κεύθει κάτω γῆς. See *Hec.* 906. Med. 106. Matth. Gr. Gr. § 496.

1134. "The two former verses Valck. is almost inclined to suspect, although acknowledged by Eust. II. B. p. 182, 29=138, 25. but this one he decides to be spurious, as well as another 1149. To me both seem undoubtedly necessary to be retained." *Porson.* With θανόντος understand αὐτοῦ, i. e. 'Ιππομέδοντος, and see v. 68.

- ‘Ομολωίσιν δὲ τάξιν εἰχε πρὸς πύλαις      1135  
 Τυδεὺς, λέοντος δέρος ἔχων ἐπ’ ἀσπίδι  
 χαίτη πεφρικός· δεξιᾷ δὲ λαμπάδα  
 Τιτὰν Προμηθεὺς ἔφερεν ὡς, πρήσων πόλιν.  
 ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις      1140  
 "Ἄρην προσῆγε· Ποτνιάδες δ’ ἐπ’ ἀσπίδι  
 ἐπίσημα πῶλοι δρομάδες ἐσκιρτῶν φόβῳ,  
 εὖ πως στρόφιγξι ἔνδοθεν κυκλούμεναι  
 πόρπαχ’ ὑπ’ αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.  
 ὁ δ’ οὐκ ἔλασσον" Αρεος εἰς μάχην Φρονῶν,  
 Καπανεὺς προσῆγε λόχου ἐπ’, Ήλέκτραις πύλαις.      1146  
 σιδηρονάτοις δ’ ἀσπίδος τύποις ἐπῆν  
 γίγας ἐπ’ ὕμοις γηγενὴς ὅλην πόλιν  
 φέρων, μοχλοῖσιν ἐξανασπάσας βίᾳ,

1136. “δέρας in R. in M. as an emendation; also probably Cant. But δέρος Eust. Il. Δ. p. 473, 5. 485, 5=360, 22. 369, 43. See Med. 5. Again ἀσπίδι membr. J. as Brunck has edited, who below 1140. edits ἐπ’ ἀσπίδος from conjecture.” Porson.

1138. “Thus Musgr. has correctly punctuated, for ἔφερεν, ὡς.” Porson. From this opinion Scholef. reasonably dissents: 1. Because ὡς is more elegant than otherwise before πρήσων, as below, 1171.: and 2. Because, if this construction were admitted, Tydeus alone of all the chiefs (except Amphiaraus, in whose case it is easily accounted for) would carry σῆμα δπλα; for which no good reason can be assigned. It seems therefore better to understand the words as referring to a figure of Prometheus on the shield, bearing a torch, ὡς πρήσων πόλιν. This opinion is confirmed by a reference to the description of the shield of Capaneus, Aesch. S. c. Th. 428. ἔχει δὲ σῆμα, γυμνὸν ἄνδρα πυρφόρον, Φλέγει δὲ λαμπᾶς διὰ χερῶν ὧπλισμένη· Χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσων πόλιν. Soph. ΟΕδ. C. 56. ἐν δ’ δ πυρφόρος θεὸς

Titān Προμηθεύς.

1140. Virg. G. iii. 267. quo tempore Glauci Potniades malis membra absuntse quadrigae. Consult Lempriere’s Class. Dict.

1142. “στρόφιγξι γ’ Ald. and a portion of the MSS.” Porson. Schol. ταῖς ἡνίαις, καθὰ δὶ’ αὐτῶν στρέφεται τὸ ἄρμα.

1143. πόρπακα, Schol. τὸ κατὰ μέσον τοῦ δπλοῦ ὑπὸ τὸ τοῦ ὅμφαλοῦ κοίλωμα, δὶ’ οὐ καὶ βασανίζεται (leg. βαστάζεται) τὸ δπλον, i. e. a ring or thong under the boss through which the arm is inserted in carrying the shield.

ὥστε μ. δ. Musgrave compares Statius Theb. x. 653. Ipsa insanire videtur Sphinx galea custos.

1147. γίγας—γηγ.: cf. 127. γίγαντι γηγενέτη προσόμοιος.

1148. “I could scarcely refrain from embracing Βάθρων, the reading of the Ms. J. for Βλά: the codex Augustanus had it also, as is evident from the scholion, which ought to be referred to this part, but which Valck. has connected with 1186=1195. Βάθρων. τῶν θεμελίων καὶ τῶν βάσεων.” Porson.

ὑπόνοιαν ἡμῖν, οἵα πείσεται πόλις.

ταῖς δ' ἑβδόμαις "Αδραστος ἐν πύλαισιν ἦν, 1150  
ἐκατὸν ἔχιόνται ἀσπίδ' ἐκπληρῶν, γραφὴν  
ὑδρας ἔχων λαιοῖσιν ἐν βραχίοσιν,  
'Αργετον αὔχημ': ἐκ δὲ τειχέων μέσων  
δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.  
παρῆν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα, 1155  
ξύνθημα παραφέροντι ποιμέσιν λόχων.  
καὶ πεῶτα μὲν τοῦζοισι καὶ μεσαγκύλοις  
ἔμαργναμεσθα, σφενδόνταις θ' ἐκηβόλοις,  
πέτρων τ' ἀραγμοῖς· ὡς δ' ἐνικᾶμεν μάχη,

1150. "ταῖς δ' ἑβδόμαις. Concerning the seven gates of Thebes, the five principal authors, Aeschylus, Euripides, Apollodorus, Pausanias, Statius, (for I pay no regard to Hyginus,) do not give quite the same account. The greatest difficulty is in Apollodorus, who plainly makes a distinction between the *Ogygiae portæ* and the *Oncaïdæ*. Hesychius' authority is to the effect that the *Ogygiae portæ* and the *Oncaïdæ* were the same: "Ογκας Ἀθήνας τὰς Ὀγυγίας πύλας λέγει. Aeschylus (S. c. Th. 483.) mentions the *Oncaïdæ*, not the *Ogygiae*; Euripides, Pausanias, and Statius, the *Ogygiae*, not the *Oncaïdæ*. The *Neitæ*, which Apollodorus omits, all the rest have. Suppose we come to this conclusion, that Pausanias first wrote τὰς Ὀγυγίας ἢ Ὀγκαῖδας, then τὰς Νητὰς in its place, but that Ὀγκαῖδας being omitted, and afterwards restored in the margin, forced out the other word from its position? Besides *Hebdomæ* is not a proper name of the gates; but Aeschylus and Euripides, six gates being expressly mentioned, passed by the last without notice. This is the remainder of the Scholium, which I have quoted on v. 1148. τινὲς δὲ φασὶ τὰς ἑβδόμους πύλας τῆς Βοιωτίας καλεῖσθαι ἀπὸ Βοιωτοῦ, τοῦ Ποσειδῶνος καὶ τῆς σοφῆς Μελανίπητος, ἀφ' οὐ πᾶσα ἡ Βοιω-

τία ἐκλήθη. Read τὰς ἑβδόμας πύλας Βοιωτίας καλεῖσθαι. This being pre-mised, I arrange the names of the gates in this order: 1. Προτίδες. 2. Ἡλεκτραι. 3. Νηταὶ. 4. Ὁγκαῖδες ἢ Ὀγυγίαι. 5. Βορδαῖαι ἢ Τύψοται ἢ Βοιωταὶ. 6. Ομολαῖδες. 7. Κρηναῖαι ἢ Διρκαῖαι." Porson.

1151. "γραφὴν for γραφῆ is Valck.'s emendation. Thus also the Ms. J. ñ being written above." Porson.

1152. Virg. Aen. vii. 657. clypeo-que, insigne paternum, Centum an-gues, cinctamque gerit serpentibus hydram.

1156. "παρφέροντι Aldus and a few Mss. πρὸς φέροντι K." Porson.

ποιμέσιν i. e. στρατηγοῖς: Eur. Suppl. 675. ποιμένες δ' ὄχων Τετραδρῶν κατῆρχον ἐντεῦθεν μάχης.

1157. μεσαγκύλοις Schol. τοῖς ἀκοντίοις, διὰ τὸ κατὰ μέσον τοῦ ἔνδον τὰ ἀκόντια ἀγκύλον τι καὶ κοίλον ἔχειν, ὡς ἦν ἐρεδηται ἡ χειρ τοῦ πέμποντος. Androm. 1122. πόλλος ὁμοῦ Βέλη, Οἰστοί, μεσάγκυλ', ἔκλυτοι τ' ἀμφώβοιο. The derivation is more probably from ἀγκύλη, the thong by which the javelin was hurled, sometimes used for the javelin itself: Orest. 1481. δομὲν πέτρους, δομὲν ἀγκύλας, 'Ο δὲ ξίφος πρόκωπον ἐν χεροῦν ἔχων.

1158. "ἐκαβόλοις Aldus, who is too profuse of Doric forms." Porson.

ἐκλαγξε Τυδεὺς, καὶ σὸς ἔξαιφνης γόνος· 1160  
 ὃ τέκνα Δαναῶν, πρὶν κατεξάνθαι Βολαῖς,  
 τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις,  
 γυμνῆτες, ἵππεῖς, ἀρμάτων τ' ἐπιστάται;  
 ἥχης δ' ὅπως ἡκουσαν, οὕτις ἀργὸς ἦν,  
 πολλοὶ δ' ἐπιπτον κράτας αἰματούμενοι· 1165  
 ἥμῶν τ' ἐς οὐδας εἰδες ἀν πρὸ τειχέων  
 πυκνοὺς κυβιστηῆρας ἐκνευκότας.  
 ξηρὰν δ' ἐδευον γαιῶν αἴματος ροᾶις.  
 ὁ δ' Ἀρκάς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,  
 Τυφὼς πύλαισιν ὡς τις ἐμπεσὼν, Βοῶ· 1170  
 πῦρ καὶ δικέλλας, ὡς κατασκάψων πόλιν.  
 ἀλλ' ἕσχε μαργάντ' αὐτὸν ἐναλίου θεοῦ  
 Περικλύμενος παῖς, λᾶν ἐμβαλὼν κάρα  
 ἀμαξοπληθῆ, γεῖσ' ἐπάλξεων ἄπο·

1161. κατεξάνθαι: cf. Med. 1026. Soph. Aj. 726. πέτροισι—καταξανθείς.

1163. "The conjunction, which Valck. wishes to be omitted, is wanting in the Ms. J." Porson.

1164. "ἀργὸς οὗτις ἦν Ald. contrary to most MSS." Porson. "Οπως in relation to time, occurs again 1469. See Hoogeve. p. 134. Seager.

1166. "ἥμῶν δ' Ald.: more MSS. otherwise. Again ἐκνευκότας for ἐκπεπνευκότας, is a conjecture of Markland on Suppl. 692. which is approved of by Valck. on Hipp. 822. and by Brunck." Porson. Κυβιστηῆρες, tumblers, a term first applied in derision by Homer, Il. II. 745. \*Ω πόποι, ή μάλ' ἐλαφρὸς ἀνήρ, ὡς βεία κυβιστῆς. 750. \*Η δὰ καὶ ἐν Τρώεσσος κυβιστηῆρες ἔασιν: cf. 742. δ' ἄρ', ἀρνευτῆρι ἔοικὼς, Κάππεος ἀπ' εὐεργέος δίφρου, like a diver. Eur. Suppl. 693. τῶν δὲ, θραυσθέντων δίφρων, Εἰς κράτα πρὸς γῆν ἐκκυβιστώντων βίᾳ.

1169. Eur. Suppl. 900. πᾶς Παρ-

θενοπάῖος, εἶδος ἔξοχώτατος, Ἀρκᾶς μὲν ἦν ἐλθὼν δ' ἐπ' Ἰνάχου ροᾶς, Παιδεύεται κατ' Ἀργος: 906. Λόχοις δ' ἐνεστῶς, ὥσπερ Ἀργεῖος γεγών, Ἡμυνε χώρᾳ. Aesch. S. c. Th. 543. πᾶς Παρθενοπάῖος Ἀρκᾶς δ' δὲ τοῖσδ' ἀνήρ Μέτοικος, Ἀργεὶ δ' ἐκτίνων καλὰς τροφᾶς, Πύργοις ἀπειλεῖ τοῖσδ' & μὴ κράνοι θέος.

1170. Βοῶ Schol. ἀνεβόησε φωνῇ μεγάλῃ, πῦρ καὶ δικέλλας αἰτῶν.

1171. "δικέλλας Grotius, the Leyden MSS., and others probably for δικέλλαν. Also κατασκάψω King from MSS., but the other reading is better." Porson. Cf. 1138.

1172. ἕσχε, stopped, checked: cf. 1212. for κατέχω, Bacch. 555. φονίον δ' ἀνδρὸς ὑβριν κατάσχες.

"Ἐνναλίου L. Again 1178. Μαινάλου χθόνα as a var. reading, Schol. August." Porson.

1174. Cf. Orest. 1585. ἡ τῷδε θριγκῷ κράτα συνθραύσω σέθεν, 'Ρήξας παλαιὰ γεῖσα, τεκτόνων πόνον. Γεῖσα,

ζανθὸν δὲ κρᾶται διεπάλυνε, καὶ ῥαφὰς 1175  
 ἔρρηξεν ὄστέαν, ἅρτι δ' οἰνωπὸν γένυν  
 καθημάτωσεν· οὐδὲ ἀποίσεται βίον  
 τῇ καλλιτόξῳ μητρὶ, Μαινάλου κόρῃ.  
 ἐπεὶ δὲ τάσδ' ἐσεῖδεν εὐτυχεῖς πύλας,  
 ἄλλας ἐπήει παῖς σὸς, εἰπόμην δ' ἐγώ. 1180  
 ὃῶ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς  
 Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα  
 πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεων  
 λιπεῖν ἐρίπνας φυγάδας· ἄλλα νιν πάλιν,  
 κυναγὸς ὥσει, παῖς σὸς ἐξαθροίζεται, 1185  
 πύργοις δ' ἐπέστησ' αὖθις· εἰς δ' ἄλλας πύλας  
 ἡπειργόμεσθα, τοῦτο παύσαντες νοσοῦν.  
 Καπανεὺς δὲ, πῶς εἴποιμ' ἀν, ὡς ἐμαίνετο;  
 μακραύχενος γὰρ ηλίμανος προσαμβάσεις  
 ἔχων ἐχώρει, καὶ τοσούδ' ἐκόμπασε, 1190  
 μηδ' ἀν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,  
 τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

*the eaves.* Cf. Virg. *Aen.* ii. 445. Dardanidae contra turre ac tecta domorum Culmina convellunt.

1175. διεπάλυνε, smashed, crushed, ground to powder, from πάλη, flour, small dust.

1178. Schol. οὐδὲ ἐπάξει ἔαυτὸν ζῶντα τῇ ἔαυτοῦ μητρὶ τῇ Ἀταλάντῃ κόρῃ τοῦ Μαινάλου, ἦγουν τῇ περὶ τὸ Μαινάλου διατριβούσῃ.

1182. “Αἰτωλοῖσιν” Ald. Αἰτωλίσιν (or without *v*) Grot. and many MSS.” Porson. Valck. observes that the tragedians are partial to feminine forms like Αἰτωλίς. See above, v. 140.

εἰς ἄκρον στ., the highest ridge or edge, as στόμα μαχαίρας, στρατοῦ, πολέμου, &c. Statius *Theb.* x. 522. pars ad fastigia missas Exultant hæsisce faces.

1183. ὥστε φυγάδας λιπεῖν ἐρ. ἐπ.,

so that the flying troops left the heights of the ramparts. Eur. *El.* 210. οὐρεῖς ἀν' ἐρίπνας.

1184. νιν for αὐτόν: this pronoun is found in Pindar and the tragedians, and is of all genders and numbers. See Matth. Gr. Gr. § 146.

1187. τοῦτο παύσαντες ν., having stopped this mischief: cf. 1113. Med. 715.

1191. Thus Capaneus is represented as threatening in *Aesch.* S. c. Th. 423. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν, Καὶ μὴ θέλοντος φῆσιν, οὐδὲ τὴν Διὸς Ἐριν πέδῳ σκήψασαν ἐκποδῶν σχεθεῖν: and again in Eur. *Suppl.* 498. ὕμοσεν πόλιν Πέρσειν, θεοῦ θέλοντος, ἦν τε μὴ θέλη.

1192. τὸ μὴ οὐ—ἐλεῖν. “The infin. is put with the accus. of the article for the gen. Soph. *Antig.* 778. τεῦ-

καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ πετρούμενος  
ἀνεῖρφ', ὑπ' αὐτὴν ἀσπίδ' εἰλίξας δέμας,  
κλιμακος ἀμείβων ξέστ' ἐνηλάτων βάθεα. 1195  
ἢδη δ' ὑπερβαίνοντα γεῖσα τειχέων  
βάλλει περαυνῷ Ζεύς νιν' ἐκτύπησε δὲ  
χθὼν, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων  
ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,  
κόμαι μὲν εἰς "Ολυμπον, αἴμα δ' εἰς χθόνα, 1200  
χεῖρες δὲ καὶ κῶλ', ὡς κύκλῳ 'Ιξίονος,  
εἰλίσσετ'. εἰς γῆν δ' ἔμπυρος πίπτει νεκρός.

ζεταὶ τὸ μὴ θανεῖν. After ζειν, to withhold, ζεσθαι, to withhold one's self. Soph. Ed. T. 1387. οὐκ ἐν ἐσχόμην Τὸ μὴ ποκλεῖσαι τούμδον ἄθλιον δέμας. Herod. v. 10!. τὸ μὴ λεηλατῆσαι σφεας ζεῖχε τόδε." Matthi. Gr. Gr. § 542. obs. 3.

κατ' ἄκρων π. ἐλεῖν π. "Schol. τὸ παρὰ πεξῷ λόγῳ κατάκρας, vel κατ' ἄκρους. Thuc. iv. 112. Βρασίδας—ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν. Hom. Il. O. 577. κατ' ἄκρης "Ιλιον αἰπεινὴν ἐλέειν. Herod. vi. 20. αἱρέοντι κατ' ἄκρης. Hesych. κατ' ἄκρας ἐλεῖν, τὸ ἔξ ἐφόδου καὶ τὸ αἰφνίδιον: (this explanation belongs rather to κατὰ κράτος.) Sallust. *ri pugnandoque capere.*" Valck. Aesch. Choëph. 679. κατ' ἄκρας ἐνθέδος πορθούμεθα: Blomf. compares Virg. Æn. ii. 290. *ruit alto a culmine Troja:* 603. sternitque a culmine Trojam.

1193. καὶ ταῦθ' ἄμ' ἡγ., καὶ κ. τ. λ. "The Attics would generally write, καὶ ταῦθ' ἄμα λέγων, ἀνεῖρπε. Eur. Bacch. 1080. καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ πρὸς οὐρανὸν, Καὶ γὰν ξέστηρικε φῶς σεμνοῦ πυρός. Electr. 788. Καὶ ταῦθ' ἄμ' ἡγόρευε, καὶ χερὸς λαβῶν Παρῆγεν ἡμᾶς." Valck.

1194. "Stat. Theb. x. 843. Ille nec ingestis, nec terga sequentibus usquam Detrahitur telis; vacuoque sub aëre pendens, Plana velut terra certus vestigia sigat, Tendit, et ingenti subit occurrente ruina. Virg. Æn. ii. Eurip. Phœn.

443. Hærent parietibus scalæ, posseque sub ipsos Nituntur gradibus, clypeosque ad tela sinistris Protecti objiciunt, prensant fastigia dextris." Valck.

1195. ἀμείβων. Stat. Theb. x. 843. Dixit et ulterno captiva in mœnia gressu Surgit ovans.

ἐνηλάτων Schol. ἀμείβων, ἡγουν διερχόμενος, τὰ ξεστὰ βάθρα, ἡγουν τὰς ξυστὰς βαθμίδας τῶν ἐνηλάτων τῆς κλίμακος, τουτέστι τῶν ὄρθων ἔνδιλων, ἐφ' οἷς πεπήγασιν αἱ βαθμίδες. Eur. Suppl. 729. εἰς ἄκρα βῆναι κλιμάκων ἐνηλάτα. Hipp. 1229. σύριγγές τ' ἄνω Τροχῶν ἐπήδων, ἀξόνων τ' ἐνηλάτα, where Monk renders it by the lynch-pins. Eustathius on the contrary defines ἐνηλάτα to be the same as βάθρα or βαθμίδας, αἱ ἐνελήλανται τοῖς ὄρθοις ἔνδιλοις: and this opinion is confirmed by the passages quoted above. We shall therefore, I think, more correctly consider ἐνηλάτα as the steps of the ladder, which are driven into (ἐνελήλανται) the upright pieces, and ξεστ' ἐνηλάτων βάθρα, the smooth footing of the steps, as a periphrasis for ξεστ' ἐνηλάτα: also in Hipp. l. c. ἀξόνων ἐνηλάτα may denote the spokes.

1196. Cf. Virg. Æn. vi. 592. of Salmoneus, "At pater omnipotens densa inter nubila telum Contorsit, non ille faces, non fumea tædis Luminæ, præcipitemque immani turbine adegit." Soph. Antig. 134.

1199. ἐσφ. χωρὶς ἀλλ. Schol. ὡς

ώς δ' εἰδότος Ζῆνα πολέμιον στρατῷ,  
ἔξι τάφρου καθεῖσεν Ἀργείων στρατόν.

οἱ δ' αὖ παρὸς ἡμῶν δεξιὸν Διὸς τέρας 1205  
ἰδόντες, ἐξήλαυνον ἄρμάτων ὄχους  
ἰππεῖς, ὀπλῖται, κεῖς μέσ' Ἀργείων ὅπλα  
ἔχυνταν ἔγχη· πάντα δ' ἦν ὄμοῦ κακά·  
ἔθιησκον, ἐξέπιπτον ἀντύγων ἄπο·  
τροχοί τ' ἐπήδων, ἀξονές τ' ἐπ' ἀξοσι· 1210  
νεκροὶ δὲ νεκροῖς ἐξεσωρεύοντο ὄμοῦ.

πύργων μὲν οὖν γῆς ἔσχομεν κατασκαφὰς  
εἰς τὴν παροῦσαν ἡμέραν· εἰ δὲ εὔτυχης  
ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.

Xo. καλὸν τὸ νικᾶν· εἰ δὲ ἀμείνον· οἱ θεοὶ 1215  
γνώμην ἔχουσιν, εὔτυχης εἴην ἔγώ.

Io. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·  
παῖδες τε γάρ μοι ζῶσι, κἀκπέφευγε γῆ·

ἄπο σφενδόνης ἔχωρίζετο τὰ μέλη αὐτοῦ ἀπὸ ἀλλήλων.

1204. “στρατῷ having immediately proceeded, Brunck prefers Ἀργείων ὅπλα, which however is repeated in 1207.” Porson.

1206. “Brunck has adopted ὄχοι, the conjecture of Musgr. δόπλιται τ' eis Scal.” Porson. ἄρμάτων ὄχους is a periphrasis for ἄρματα, of which we meet with an instance in Eur. Hipp. 1161. οἰκεῖος αὐτὸν ὀλεσ' ἄρμάτων ὄχος: also in Suppl. 662. ἄρμάτων ὄχηματα. See Hec. 298.

1210. “τροχοὶ δὲ Μ.” Porson. Cf. Hipp. 1229. ξύμφυρτα δὲ ἦν ἀπαντασύριγγές τ' ἄνω Τροχῶν ἐπήδων, ἀξινῶν τ' ἐνήλατα. Xen. Cyr. vii. 1, 32. ὑπὸ τῶν παντοδαπῶν σωρευμάτων ἐξαλλομένων τῶν τροχῶν.

1211. Cf. 895. Lucret. vi. 1261. Confertos ita accerratim mors accumulabat. Virg. Geo. iii. 556. Jamque catervatim dat stragem.

1212. ἔσχομεν Schol. διεκαλύσαμεν, we have hindered: cf. 1172.

1214. “After this line Scaliger

adds, undoubtedly from a Ms.: καὶ νῦν γὰρ αὐτὸν (leg. αὐτὴν) δαιμόνων ἔσωσέ τις.” Porson.

1216. “ἔχοιεν Ald. without meaning: ἔχουσιν almost all MSS.” Porson.

εὔτυχης εἴην ἔγώ, may my lot be fortunate! cf. 1599. εἴη δὲ εὔτυχεστερος βλος. Potter's translation runs thus: “should the Gods conceive kinder intents, I too should share the joy:” but this would require ἀν εἴην in the Greek. These ‘kinder intents’ the Paraphrast explains to be, τὸ φιλίαν ἐμβαλεῖν τοῖς νεκροῖς: but the Schol. with more probability comments thus: εἴ οἱ θεοὶ τὰ δίκαια κρίνουσι, καὶ συμβῇ ἀπολέσθαι τοὺς Θηβαίους: whence ἀμείνονα γνώμην must be understood to mean only a different judgment, one over which mortals can exert no control. Similar is the use of κρέσσων in Eur. Hec. 605. γαυτικῇ τ' ἀναρχίᾳ Κρέσσων πυρός.

1218. “κἀκπέφευγε Ald. M. R.; καὶ πέφευγε King. ex MSS. certe; sic enim C. D. L. Leid. pr. κἀκπέφευγε

- Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων,  
τῶν τὸ Οἰδίπου δύστηνος ἀπόλαυσται κακῶν, 1220  
παιδὸς στερηθεὶς, τῇ πόλει μὲν εὔτυχῶς,  
ιδίᾳ δὲ λυπρῶς ἀλλ' ἀνελθέ μοι πάλιν,  
    × τί τάπι τούτοις παῖδ' ἐμὰ δρασείετον;  
Αγ. ἕα τὰ λοιπὰ, δεῦρ' ἀεὶ γὰρ εὔτυχεῖς.  
Ιο. τοῦτ' εἰς ὑποπτον εἴπας οὐκ ἔατέον. 1225  
Αγ. μεῖζόν τι χρήζεις, παῖδας ή σεσωσμένους;  
Ιο. καὶ τάπιλοιπά γ' εἰ καλῶς πράσσω, κλύειν.  
Αγ. μέθες μοι ἔργημος παῖς ὑπασπιστοῦ σέθεν.  
Ιο. κακόν τι κεύθεις, καὶ στεγεῖς υπὸ σκότῳ.  
Αγ. οὐκ ἄν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1230

Grot. Cant. J. K. Flor. Leid. sec. μνηστευμάτων Cant." Porson.

1220. ἀπόλαυσται: this verb is used in a general sense, *to suffer the consequences, reap the fruits, good or bad.* Il. O. 17. οὐ μὰν ολδ' εἰ ἀδτε κακορράφιης ἀλεγεωῆς Πρώτη ἐπάρηται, καὶ σὲ πληγῆσιν ἴμασσω, *whether you will first enjoy the fruits of your artifices, i. e. suffer for.* See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. Gr. § 361.

1223. δρασείετον Schol. ἐπιθυμοῦσι δρᾶσαι, παρασκευάζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio, esurio, &c.* which are derived from the fut. participles *parturus, esurus.* There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. "To the instances cited at Orest. 1679. add Plato Polit. p. 177, 1. Ald. 130, 21. Bas. 292. C. HSt. 551. B. Frft. 184. E. Læmar. Aristides iii. p. 723. ed. Canter. ii. p. 420. Jebb." Porson. These instances relate to the use of δεῦρο in reference to time, it being properly an adv. of place: see Med. 668.

1226. "ἢ παῖδας Aldus. Grotius with most MSS. παῖδας ἢ." Porson.

1227. "Καὶ and γε are usually separated by some other word or words. Their use is in superadding something of more moment to something of less; not waving or setting aside the latter, as γε alone would do, but amplifying and exaggerating the whole: Menel. Ἐλληνικὸν τοι τὸν διδόθεν τιμᾶν ἀεὶ. Tynd. Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν: Eur. Or. 481. yes; and what is more, &c. q. d. what you have said is true, but this is no less true, and of still greater importance. So Phœn. 1227." Hoogeve. p. 87. ed. Seager.

1230. "κοὐκ ἀν γε Ald. King has discarded the conjunction, with the sanction of MSS.: οὐκ ἀν σε L. M. R. which might admit of vindication, by understanding σε for σοι, which seems to be the case in Iph. Aul. 814. (οὐ μ' ἀεὶ προσκέμενοι λέγουσ',) a diphthong before a short vowel being incapable of elision: οὐκ ἀν without γε D. You might also read, were it not too far removed from the common reading, οὐκ ἀν τι—κακόν." Porson. Scholef. would read σε in this line, and retain γε in the next, where he considers it essential to

Io. ήν μή με φεύγων ἐκφύγης πρὸς αἰθέρα.

Ay. αἱ̄ αἱ̄ τί μ' οὐκ εἴσοις ἐξ εὐαγγέλου

Φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;

τὰ παῖδες τὰ σὰ μέλλετον τολμήματα

αἴσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, 1235

λέξαντες Ἀργείοισι Καδμείοισι τε

εἰς κοινὸν, οἵον μῆποτ' ὦφελον, λόγου.

Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὁρθίου σταθεὶς

the sense, and expresses its force thus: *yes, but you shall though, unless, &c.* See Med. 863.

1231. “εἰ Ald. ήν Valck. with MSS. generally. I have also edited με for γε with Musgr. from Cant. M. R. Scal. Brunck's membr. lib. P. Aristoph. Ach. 178. Δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Nub. 167. Ἡ φάδλως φεύγων ἐν ἀποφύγοι δίκην. Herod. iv. 23. ὃς ἐν φεύγων καταφύγῃ ἐς τούτους, ὑπ' οὐδενὸς ἀδικεῖται. Thus Arch., which Valck. properly approves. Wesseling aptly cites v. 95. Hom. Il. Ε. 81. Xen. Anab. ii. p. 169, 19. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἐν τάχοις φεύγων τις ἀποφύγοι. In these passages by the simple verb the attempt, by the compound the effect is indicated.” Porson. Cf. Med. 1293. “Herod. iv. 132. ήν μὴ ὅριθες γενόμενοι ἀναπτῆσθε ἐς τὸν οὐρανὸν,—οὐκ ἀπονοστήσετε ὅπισσ. Eur. Or. 1595. ήν γε μὴ φύγης πτεροῖς. Iph. T. 843. δέδουικα δ' ἐκ χειρῶν με μὴ πρὸς αἰθέρα Ἀμπτάμενος φύγη.” Valck. Supply λέξεις at the commencement of the line. See Kidd on Horace Serm. ii. 7, 115.

1232. ἐξ εὐαγγ. φ., after my good news: on this use of the prep. see Hec. 903. 1142. Med. 1180. Livy i. 16. Postquam ex tam turbido die serena et tranquilla lux rediit.

1233. ἀλλὰ (κελεύεις) μην. κ. “Sometimes the insin. requires a word to be supplied which is the opposite to the preceding one, as Herod. vii. 104. δινόμος—ἀνώγει τωῦτο αἰεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης,

ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατέειν ή ἀπόλλυσθαι, sc. κελεύων, the contrary to οὐκ ἔων, as Cic. Fin. ii. 21, 68. Comp. Herod. vii. 143. Thuc. iv. 9.” Matth. Gr. Gr. § 534. Soph. ΟΕd. T. 241. τὸν ἄνδρ' ἀπαυδῶ τοῦτον,—Μήτ' εἰσδέχεσθαι, μήτε προσφανεῖν τινὰ,—Ωθεῖν δ' ἀπ' οἴκων πάντας, sc. κελεύων. Eur. Orest. 890. Οὗτος κτανεῖν μὲν οὔτε σ', οὔτε σύγγονον Εἴλα, φυγῆ δὲ ξημιοῦντας εὐσεβεῖν. Here Elmsl. quotes the first Ep. to Tim. iv. 3. καλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, & Θεὸς ἔκτισεν εἰς μετάληψιν μετ' εὐχαριστίας, where the ellipsis is thus supplied in our Translation: ‘ forbidding to marry, and commanding to abstain from meats.’

1234. “Post μέλλετον εἰ vicino τολμᾶν supplendum; ni-i quis jungenda censuerit μέλλετον — μονομαχεῖν.” Valck. The latter method is much to be preferred: τολμήματα αἰσχιστα will thus be in apposition to μονομαχεῖν: μέλλετον μονομ., ὃ ἔστι τολμ. αἰσχ.: see Hec. 1150. Orest. 1180.

1236. λέξαντες for λέξαντε: see v. 69.

1237. εἰς κοινὸν, in public: Eur. Or. 764. εἰς κοινὸν λέγειν χρή.

1238. “Ἐτεοκλῆς προὐπῆρξ” edd. Ald. Grot. Musgr.: but 'Ἐτεοκλέης, which the metre requires, is found in C. Cant. K. M. R. and doubtless others. Again προὐπῆρξ’ does not admit a crasis, as Aldus seems to have supposed, but forms an anapest; nor do I believe that this compound was in existence at this period; at least it

πύργου, κελεύσας σῆγα κηρῦξαι στρατῶ<sup>·</sup>  
 ἔλεξε δ', ὡς γῆς Ἐλλάδος στρατηγάται,  
 Δαναῶν τ' ἀριστεῖς, οἵπερ ἥλθετ' ἐνθάδε,  
 Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν  
 ψυχὰς ἀπεμπολᾶτε, μήθ' ἡμῶν ὑπερ.  
 ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεὶς,  
 μόνος ἔνταψις ἔνταψις τῷ μῷ μάχην<sup>·</sup> 1240  
 καὶ μὲν πτάνω τόνδ', οἷκον οἰκήσω μόνος,  
 ἡσσώμενος δὲ τῷδε παραδώσω μόνω.  
 ὑμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνα

1240

1245

is no where extant in the Attic poets. Read therefore with most MSS. δ' ὑπῆρξ, which Valck. first restored. For ἀπ' some MSS. have ἐπ', but the received reading is better." *Porson.* Cf. 1023. "Verbs which by their nature express rest, are often made to show motion by means of the prepositions ἀπὸ and ἐκ, because an action is at the same time implied, to which the motion properly belongs. *Soph.* Antig. 411. καθῆμεθ ἄκρων ἐκ πάγων ὑπῆρεμοι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. In the following passages, Il. Ξ. 153. "Ηρη δ' εἰσεῖδε χρυσόθρονος ὁφθαλμοῖσι Στᾶσ' ἐξ Οὐλύμπου ἀπὸ φίου. Eur. Tro. 527. ἀνὰ δ' ἐβόσαεν λεῶς Τρωάδος ἀπὸ πέτρας σταθεῖς. *Rheen.* 1238. Ἐτεοκλέης δ' ὑπῆρξ ἀπὸ ὅρθιου σταθεῖς Πύργου, sc. λέγειν ἐς κοινὸν, the verbs remain which have properly the construction with ἐκ or ἀπὸ, although they must be taken immediately after the v. Ιστασθαι." *Math. Gr. Gr.* § 596. c.

1239. *Schol.* κελεύστας τοῖς κήρυξι σιγὴν κηρῦξαι τῷ λαῷ. *Eur. Heracl.* 830. ἐπει δ' ἐστιμην' ὄρθιον Τυρσηνικῆς Σάλπιγγι, sc. δ σαλπιγκτῆς.

1241. "ἀριστῆς here and below, 1260. Brunck has edited from the membr. Several MSS. and Scaliger add the conjunction." *Porson.*

1245. "Brunck has admitted μόνῳ, which Valck. conjectured. I prefer the other conjecture alluded to by Valck., μόνῳ for τῷ μῷ: [Heracl. 807. ἐμοὶ μόνος μόνῳ Μάχην ἔνταψις:] for although αὐτὸς is often put for μόνος, (493. 1774.) yet αὐτὸς μόνος is no tautology. Besides Eurip. has designedly repeated this word; for again 1247. Brunck has well restored μόνῳ from his *membrana*, which reading Scaliger's copy also afforded, in the place of πόλιν, or, as the MSS. Cant. Flor. have it, πάλιν. Euripides amuses himself similarly with the word ἀδικῶ and its derivatives, in Orest. 638. also with κακὸς Alcest. 713. Valckenaeer well explains the participle μεθεῖς by ρίψας." *Porson.* Eur. Rhes. 154. ἐγὼ πρὸ γαίας τόνδε κίνδυνον θέλω 'Ρίψας κατόπτης ναῦς ἐπ' Ἀργείων μολεῖν: here, as Valck. remarks, μεθεῖς would afford the same sense: (having set at nought, set light by this danger:) that the verbs are allied in signification is apparent from Eur. Hipp. 356. δίψα, μεθήσω σῶμα: and Hel. 1412. μεθεῖαι σῶμ' ἐς οἴδμα πόντιον. Photius: κίνδυνον ἀναρρίψαι λέγονται, μεταφέροντες ἀπὸ τῶν κύβων: to run a risk, to stand the hazard of the die.

1248. "'Αργεῖαν Ald. and several MSS. Some 'Αργείων. 'Αργεῖον R. 'Αργεῖοι Brunck from the membr. and thus Scaliger." *Porson.*

νείσεσθε, Βίοτον μὴ λιπόντες ἐνθάδε,  
Σπαρτῶν τε λαὸς ἄλις, ὅσος κεῖται θανών. 1250  
τοσαῦτ' ἔλεξε· σὸς δὲ Πολυνείκης γόνος  
ἐκ τάξεων ὥρουσε, κάπηνει λόγους.  
πάντες δ' ἐπερρόθησαν Ἀργεῖοι, τάδε,  
Κάδμου τε λαὸς, ὡς δίκαιοι ήγούμενοι.  
ἐπὶ τοῖσδε δ' ἐσπείσαντο, κανὸν μεταιχμίοις 1255  
ὄρκους ξυνῆψαν ἐμμένειν στρατηλάται.  
ηὗδη δ' ἐκρυπτὸν σῶμα παγχάληκοις ὅπλοις  
δισσοὶ γέροντος Οἰδίπου νεανίας  
φίλοι δ' ἐκόσμουν, τῆσδε μὲν ποόμον χθονὸς  
Σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναΐδῶν ἄκροι. 1260  
ἔσταν δὲ λαμπρὰ, χρῶμά τ' οὐκ ηλλαξάτην,  
μαργαρῶντ' ἐπ' ἀλλήλοισιν ἱέναι δόρυ.

1249. "Mss. fluctuate between *νισσεσθε*, as Aldus, *νισσεσθε*, *νεισσεσθε*, *νεισσεσθε*. But the last is more agreeable to analogy." *Porson*. Cf. II. Γ. 74. τοὶ δὲ νεέσθων Ἀργος ἐς ἵπποβοτον. Νισσουμαι or *νεισσουμαι* is a lengthened form of *νέομαι*, which has a future sense in the present. See Matth. Gr. Gr. p. 422.

1250. "Valck. considers this verse as spurious: δὲ for τε Ald. and some Miss. Many δοι for δοσοι: the second Leyden λαῶν for λαὸς. At the end some have νεκρός: θανὼν is omitted in D." *Porson*. See Hec. 278. 394.

1251. "Ἐλεξ δ σὸς δὲ Ald.: but several copies omit the article." *Porson*. Hipp. 1045. εἰ γάρ σὺ μὲν πᾶς ησθ, ἐγὼ δὲ σὸς πατήρ.

1252. "ὄρουσε Ald. without the augment, contrary to MSS." *Porson*.

1253. ἐπερρόθησαν: cf. Hec. 551. Orest. 902. Ἐπερρόθησαν δ' οἱ μὲν, ὡς καλῶς λέγοι, οἱ δ' οὐκ ἐπήνουν. The verb is derived from βόθος, *the dashing of the waves in rowing*, and therefore implies a simultaneous shout: hence ἐπιβόθος, *one who rows with another, a helper*.

1255. "ἐπὶ τοῖσι δ' Ald. Grot. ἐπὶ τοῖσδε" not a few MSS. But Valck. has properly edited ἐπὶ τοῖσδε δ' from the second Leyden, with which the Ms. M. and, apparently, *Cant. a m. pr.*, agree. A similar error occurs in Orest. 888. and above 638." *Porson*. Ἐπὶ τοῖσδε, on these conditions: see Hec. 715. On the verb *σπένδω*, see Med. 1137.

1256. "στρατηλάτας Ald. et plures MSS. στρατηλάται Grot. sed στρατηλάται Leid. uterque et Scaligeri codex." *Porson*. The order is: καὶ στρατ. ξυνῆψαν ὄρκ. ἐν μετ. ἐμμένειν ταῖς σπονδαῖς, to be supplied from ἐσπείσαντο. See Med. 751.

1259. "πρόμαχον χθονὸς J. χθονὸς πρόμον Flor. which in the preceding line for δισσοι had οἱ τοῦ from 1379. where on the contrary Scaliger has noted δισσοι." *Porson*.

1261. "χρώματ" Ald., which Grotius corrected." *Porson*. Valck. compares Il. N. 279. Τοῦ μὲν γάρ τε κακοῦ τρέπεται χρὼς ἀλλυδις ἀλλή. Τοῦ δ' ἀγαθοῦ οὐτ' ἄρ τρέπεται χρὼς, οὐτε τι λίην Ταρβεῖ.

1262. Muretus, cited by Valck.,

παρεξιόντες δ' ἄλλος ἄλλοθεν φίλων,  
λόγοισι θαρσύνοντες, ἐξηνδῶν τάδε·  
Πολύνεικες, ἐν σοὶ Ζηνὸς ὁρθῶσαι βρέτας 1265  
τρόπαιον, "Ἄργει τ' εὐκλεᾶ δοῦναι λόγου.  
Ἐτεοκλέα δ' αὖ, νῦν πόλεως ὑπερμαχεῖς,  
νῦν καλλίνικος γενόμενος, σκῆπτρων κρατεῖς.  
τάδ' ἡγόρευον, παρακαλοῦντες εἰς μάχην.  
μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς 1270  
ῥήξεις τ' ἐνάμων, ὑγρότητ' ἐναντίαν,

compares Hor. Carm. i. 15, 27. *furit te reperire atrox Tydides*: and thus renders the line: *Hastam furentes mittere alter in alterum.*

1263. "παρεξιόντες δ' some, corruptly: ἄλλοι Ald. Grot. Barnes has edited ἄλλος, and thus several MSS. ἄλλοι J. by a confusion of the two readings. In Aristoph. Plut. 785. ἐνδεικνύμενοι ἔκαστος εἴνοιάν τινα is still left, although a portion of the MSS. and Suidas v. Φλάν, give ἐνδεικνύμενος." *Porson.* "Ἄλλος ἄλλοθεν involving the idea of the plural is generally accompanied by a verb in that number: Il. I. 311. ὡς μή μοι τρίζητε παρέμενοι ἄλλοθεν ἄλλος. Aesch. Ag. 606. ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν Ἐλασκον εὐφημοῦντες. Plat. Charm. in. καὶ με ὡς εἶδον εἰσιώντα ἐξ ἀπροσδοκήτου εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Thus also ἥρωταν δὲ ἄλλος ἄλλο ib. p. 107." Matth. Gr. Gr. § 301.

1264. "Thus Aldus, correctly: λόγοισι θαρσύνοντες (—τε C. D.) προσηνδῶν C. D. L. Leid. pr. Brunck from the membr. has edited, λόγοις ἐθάρσυνόν με κάξηνδῶν τάδε." *Porson.*

1265. ἐν σοὶ, sc. κεῖται οτι ἐστὶ, it depends on you: Herod. vi. 109. ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶν, η καταδουλῶσαι Ἀθῆνας, η κ. τ. λ. See Med. 230. Blomf. Gl. Pers. 177. Brasse CEd. T. 304.

Zēnὸς βρ. Tp. Cf. 1487. Eur. He-

rac. 936. "Τάλος μὲν οὖν, ὅτ' ἐσθλὸς Ἰόλεως, βρέτας Διὸς τροπαλού καλλίνικον ἵστασαν. Suppl. 647. πῶς γὰρ τροπαῖα Ζηνὸς Αἰγέως τόκος Ἔστησεν; See Potter's Grec. Antiq. vol. ii. p. 111. 114. In AEn. xi. 7. Aeneas is represented as fixing up a trophy in honor of Mars.

1266. εὐκλεᾶ. "Adj. which have a vowel before the termination in Attic contract -έα into -ᾶ, not -ῆ: e. g. ἀκλεά, ἀκλεᾶ, ὑγιέα, ὑγιᾶ. In Ionic and Doric the ε which precedes the termination -εα is omitted, e. g. δυσκλέα, II. B. 115. for δυσκλεέα from δυσκλήσ. Pind. Ol. ii. 163. εὐκλέας δύστοὺς, for εὐκλεέας." Matth. Gr. Gr. § 113.

1268. "σκῆπτρον Ald. σκῆπτρων almost all MSS." *Porson.* κρατεῖς Schol. κρατήσεις ἔδει εἰπεῖν νῦν δὲ εἴπε τὴν μέλλουσαν νίκην, ὡς ἐνεστῶσαν. θεος γὰρ τοῖς ἐπιθυμοῦσιν ἰδεῖν τι, εἰ καὶ μήπω ἐκεῖνο συνέβη, ὡς παρὸν λέγειν.

1270. "μάντεις τε et ἐμπύρους δ' Ald. sed δὲ pro τε MSS. non pauci, τ' pro δ' plurimi: 1271. ἐναντίων Schol. et pars magna codicum: 1272. δυεῖν Cant. mox καὶ τὰ C. κατὰ D." *Porson.*

1271. ὑγρότητ' ἐναντίων. Valck. and all the commentators profess their ignorance of the meaning of these words. They seem to indicate some unfavorable sign in the fire of the sacrifices, and to be in opposition to

ἀκραν τε λαμπάδ', ή δυοῖν ὅσους ἔχει,  
νίκης τε σῆμα, καὶ τὸ τῶν ησσωμένων.

ἀλλ' εἴ τιν' ἀλκὴν, ή σοφοὺς ἔχεις λόγους,  
ἢ φίλτρο' ἐπωδᾶν, στείχ', ἐρήτυσον τέκνα  
δεινῆς ἀμίλλης, ὡς ὁ πινδυνος μέγας,  
κάπταθλα δεινὰ, δάκρυά σοι γενήσεται  
διστοῖν στερείσῃ τῇδ' ἐν ἡμέρᾳ τέκνου.

Io. ὡς τέκνου ἔξελθ' Ἀντιγόνη δόμων πάρος

1275

the word *ρήξεις*. Potter's account of the observations made on such occasions is as follows: "Good signs were such as these: If the flames immediately took hold of and consumed the victim, seizing at once all the parts of it. Also if the flame was bright, in the form of a pyramid (*ἐμπυρὸς ἀκμάς*): if the fire went not out till all was reduced to ashes. Contrary signs were, when it was kindled with difficulty, when the flame was divided, (*ρήξεις*,) when it did not immediately spread itself over all the parts of the victim, but, creeping along, consumed them by little and little; when, instead of ascending in a straight line, it whirled round, turned sideways or downwards, &c." Vol. i. p. 318. To the latter signs the word *ὑγρότης*, which has sometimes the meaning of *flexibility*, and *unsteadiness*, may probably refer: *the ill-boding flickering* of the flame. Valek. cites in illustration Seneca OEd. T. 309. 'Utrumne clarus ignis, et nitidus stetit, Rectusque purum verticem cælo tulit, Et summam in auras fusus explicuit comam? An latera circa serpit incertus vias, Et fluctuante turbidus fumo labat?' (Compare the two last lines with the expression *ὑγρότητ' ἐναντίαν*.) Also Statius Theb. x. 593. 'Sanguineos flamarum apices, geminumque per aras Ignem, et clara tamen medie fastigia lucis Orta docet; tunc in speciem serpentis inanem Ancipiū gyro volvi, frangique rubore Demonstrat dubio.'

1272. *ἄκραν τε λα.* If the *apex* of the

flame was bright and shining, it portended victory; if black and smoky, defeat. Ovid. Ep. e Ponto iv. 9, 53. Surgat ad hanc vocem plena pius ignis ab ara, Detque bonum voto lucidus omni apex.

1275. *φίλτρο' ἐπ.* Schol. ἀντὶ τοῦ ἐπωδᾶς φίλτρων. Φίλτρον, τὸ φιλίαν ἐμποιοῦν, ἀσπερ μίσητρον, τὸ ἐμποιοῦν μίσος, καὶ φόβητρον, τὸ φόβου ποιητικὸν, καὶ θέλγητρον, τὸ παρακινοῦν εἰς τέρψιν ἐνταῦθα δὲ φίλτρον ἀντὶ τοῦ φιλας, ἵν' ἢ ἐπωδᾶς φιλίας, τούτοσιν εἰς φιλίαν συνάγειν δυναμένας. Hipp. 480. ἐπωδᾶς καὶ λόγοι θελκτήριοι.

1277. 8. "Valck. considers these two lines also spurious, although I doubt whether on sufficient grounds. They are not indeed well connected, as now read; and that eminent critic is correct in his observation, that *τᾶθλα* could not be written by a tragedian. For the article forms a crasis only with a short, whereas *ἄθλον* has the first syllable naturally long, being contracted from *ἄεθλον*. One error Reiske has dexterously removed; I will therefore endeavour to rectify the other. For *στερήσῃ* he very properly reads *στερείσῃ*: read therefore ΚΑΠΑΘΛΑ, and the sentence will run well. No description of error is of more frequent occurrence than when the same or similar lines form different characters. Thus ΙΤ, Π, ΤΙ, are constantly confounded, or one is absorbed by the other. Philemon in Stobæus xvii. p. 394. Grot. Καὶ ἄλτα μετὰ ταῦτ' εὐθὺς εὑρέθη θανών. But the word *καὶ* is not in former edd. of Stobæus, nor acknow-

οὐκ ἐν χορείαις, οὐδὲ παρθενέύμασι  
νῦν σοι προχωρεῖ δαιμόνων κατάστασις.  
ἀλλ' ἀνδρὸς ἄριστω καὶ καυγνήτω σέθεν,  
εἰς θάνατον ἐκνεύοντε, κωλῦσαι σε δεῖ,  
ξὺν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλουν θανεῖν.

- Av. τίν', ὡς τεκοῦσα μῆτερ, ἔκπληξιν νέαν 1285  
φίλοις ἀύτεῖς τῶνδε δωμάτων πάρος;  
Io. ὡς θύγατρε, ἔρρει σῶν καυγνήτων Βίος.  
Av. πᾶς εἶπας; Io. αἰχμὴν εἰς μίαν καθέστατον.  
Av. οἱ ἐγὼ, τί λέξεις, μῆτερ; Io. οὐ φίλ', ἀλλ' ἔπου.  
Av. ποῖ παρθενῶνας ἐκλιποῦσ'; Io. ἀνὰ στρατόν. 1290  
Av. αἰδούμεθ' ὅχλον. Io. οὐκ ἐν αἰσχύνῃ τὰ σά.  
Av. δράσω δὲ δὴ τί; Io. συγγόνων λύσεις ἔριν.

ledged by Rutgersius Var. Lect. iv. p. 358. Bentley therefore in Philem. p. 126. 148. rightly reads ΕΠΕΙΤΑ. In Aristoph. Pac. 774. Brunck has restored εἴτ' ἀνέροιτο for ἐπανέροιτο on the suggestion of Dawes, in opposition to Invernizius, who edited εἴτ' ἐπανέροιτο." Porson. The words ἔπαθλα δ. and δάκρυα are in apposition: Eur. Hel. 479. ήν δὲ δεσπότης Λάβη σε, θάνατος ξένιά σοι γενήσεται.

1280. "οὐδὲ" ἐν Ald. οὐδὲ Grot. and MSS. enough." Porson.

*παρθενέύμασι.* In Eur. Ion 472. this word signifies the *unmarried state*: in 1425. the *work of a virgin*: here, as Maitby observes, probably a *company or assembly of virgins*. The verb *παρθενεύομαι* occurs below 1651. and signifies *to act as becomes a virgin*, or *to keep within the apartments appropriated to virgins*. The interpretation of the Schol. is in conformity with the latter meaning: οὐ γὰρ ἐν χορείαις καὶ παρθενῶσιν ἡ παροῦσα τύχη, ὥστε καὶ ὄχλον διελθεῖν αἰδεσθῆναι. Thus also Barnes: *Non jam modestia, aut virginalis pudoris, ratio habenda est, ne foras rageris; vita enim fratrum tuorum in periculo est.* Cf. 1291. οὐκ ἐν αἰσχύνῃ τὰ σά. A similar passage is

adduced by Valck. from Eur. Iph. A. 1343. where Iphigenia having urged, ὡς τεκοῦσα μῆτερ, ἀνδρῶν ὄχλον εἰσορῶ πέλλας and again, διαχαλᾶτέ μοι μέλαθρα, δμῶες, ὡς κρύψω δέμας. Clytaemnestra replies, οὐκ ἐν ἀβρότητι κεῖσαι πρὸς τὰ νῦν πεπτωκότα· 'Αλλὰ μίμν, οὐ σεμνότητος ἔργον. Grotius' version is this: *Non jam tueri claustra virginis laris, Non jam chorus agere sors patitur tua.* Valck. remarks that the mention of *dances* to Antigone engaged in the mournful office of attending on her wretched father, is an instance of the want of attention to what is becoming and consistent with his characters which is not unusual in Eurip.

1284. "ἀλλήλοις" Ald. ἀλλήλοιν several MSS." Porson.

1289. τί λέξεις for λέγεις; on this formula, see Hec. 509.

1291. "τάδε C. one of the Leyden MSS. and others for τὰ σὰ as a various reading." Porson. See Elmsl. Heracl. 238. "Eadem loquendi forma legitur in Eurip. Ion 1397. οὐκ ἐν σιωπῇ τὰ μά μη με νονθέτει. Quod aliis αἰσχύνην ἔχειν, Euripi dicitur ἐν αἰσχύναις ἔχειν Suppl. 164. cui hoc genus adamatum, οὐκ ἐν εὐμαρεῖ, οὐκ ἐν ἀσφαλεῖ, et similia, frequentantur." Valck.

- Αν. τί δρῶσαι, μῆτερ; Ιο. προσπιτνοῦσ' ἐμοῦ μέτα.  
 Αν. ἡγοῦ σὺ πρὸς μεταίχμι· οὐ μελλητέον.  
 Ιο. ἔπειγ', ἔπειγε, θύγατρε, ὥς, ἦν μὲν φθάσων 1295  
 παιδίας πρὸ λόγχης, σύμπος ἐν φύει Βίος·  
 θαυμᾶσι δ' αὐτοῖς ξυνθαυμᾶσι κείσομαι.
- Χο. αἴ αἴ αἴ αἴ, στροφή.  
 τρομερὰν φρίκα, τρομερὰν φρέν, ἔχω·  
 διὰ σάρκα δ' ἐμὰν 1300  
 ἔλεος, ἔλεος ἔμολε  
 ματέρος δειλαίας,  
 δίδυμα τέκεα, πότερος ἄρα  
 πότερον αἰμάξει, 1305  
 ία μοι πόνων,  
 ἵα Ζεῦ, ἵα Γᾶ,  
 ὁμογενῆ δέραν,  
 ὁμογενῆ ψυχὰν,  
 δι' ἀσπίδων, δι' αιμάτων;  
 τάλαιν' ἔγα, τάλαινα, 1310  
 πότερον ἄρα νέκυν  
 ὀλόμενον ιαχήσω;  
 φεῦ δᾶ, φεῦ δᾶ, ἀντιστροφή.

1296. "After this line another follows in Aldus, improperly repeated from 930. ήν δ' ὑστερήσης οἰχόμεσθα, κατθανῆ. Grotius has omitted it, nor is it found in the MSS. Cant. Flor. K. Leid. sec. One of the Paris MSS., according to Musgrave, adds: ἐν πολλοῖς οὐ φέρεται." Porson. See Hec. 1196. on the expression δύμδος ἐν φύει βίος. Cf. 1100. 1359.

1299. "φρίκαν Ald. But φρίκη almost all MSS. Valek. compares φρίκη τρέμουσαν from Troad. 1033." Porson.

1302. "ματρὸς Ald. and 1303. τέκνα. MSS. vary." Porson.

1303. δίδυμα τέκεα: the Schol. supplies διά. It may also be the nomin. for the gen., as in Thuc. ii. 47. Πελο-

πονήσιοι καὶ ξύμμαχοι τὰ δύο μέρη εὐέβαλον ἐς τὴν Ἀττικήν. Od. M. 73. οἱ δὲ δύω σκόπελοι, δὲ μὲν οὐρανὸν εὐρὺν οἰκάνει. See Matth. Gr. Gr. § 358.

πότερος agrees in sense but not in gender with τέκος: thus Hom. Il. X. 84. φίλε τέκνον. Αναστ. Βρέφος μὲν Ἐστορώ φέροντα τόξον. Cf. 1590.

1307. 8. "δμογενᾶ Ald. But this Dorism is not admitted, except where the termination follows a vowel, as above, 1266. εὐκλεᾶ. MSS. therefore correctly exhibit, some δμογενῆ, others with a slight error δμογενή." Porson.

1311. Stanley on S. c. Th. 661. by a forced conjecture proposes ἀφᾶ, comparing v. 65.

δίδυμοι θῆρες, φόνιαι ψυχαὶ,  
δορὶ παλλόμεναι,  
πέσεα πέσεα δάῖ<sup>της</sup>  
αὐτίχ' αἰμάζετον.  
τάλανες, ὅτι ποτὲ μονομάχον  
ἐπὶ φρέν<sup>της</sup> ἡλυθέτην.  
Βοᾶ Βαρβάρω  
στενακτὰν ιακχὰν  
μελομέναν νεκροῖς  
δάκρυσι θρηνήσω.  
σχεδὸν τύχα, πέλας φόνος  
κρίνει φάος τὸ μέλλον.  
ἀποτμος, ἀποτμος ὁ  
φόνος, ἔνεκεν Ἐριννύῶν.

1315

1320

1325

1315. δ. παλλ. Schol. ἀντὶ τοῦ τὸ  
δόρυ κατ' ἀλλήλων πάλλουσαι, ἢ ἐπὶ<sup>της</sup>  
πόλεμον κινηθεῖσαι.

1316. πέσεα, for σώματα, carcases,  
by anticipation; cf. 1715.

1318. “τί for ὅτι several MSS.”  
Porson.

1319. “ἐπηλυθέτην Ald. ἡλυθέτην  
some MSS. with Grotius, others ἡλ-  
θέτην, others ἐπηλθέτην. Musgrave's  
reading in the strophe, αἰματιεῖ, is too  
forced. Equally unsuccessfully in 1317.  
he prefers αἰμάζεσθον: for δειλαῖς in  
1302. shortens the second syllable, as  
sometimes in Aristophanes, even in  
the senarii. [Plut. 851. Equit. 139.]”  
Porson. So in Hec. 64. γεραῖς forms  
an anapest.

1321. “Musgrave ιακχὰν for ιαχάν.  
Many MSS. transpose the words.”  
Porson. See Med. 149.

1322. “μελομέναν Ald. Grotius  
altered the reading from MSS.: νεκρῶν  
in a greater part of the MSS., which  
Valck. approves.” Porson. “Quae cu-  
ræ est mortuis, quæ ad eos pertinet.”  
Bothe. The dat. is the proper case  
with reference to persons: Hipp. 60.

Ἄρτεμιν, ἢ μελόμεσθα: Hel. 1160. οἱ  
μὲν ἀΐδη μέλονται κάτω.

1324. “φόνου Ald. and MSS.: ex-  
cept that φόνος, the correction of a  
critic to whom Barnes has alluded, is  
found in the Flor. Ms. as noticed by  
Burton, viz. that which he denotes by  
Voss. 2. In J. the word is written in  
a contracted form; so that it may be  
taken for either.” Porson.

1325. “κρίνει Ald. The sense, ra-  
ther than the metre, requires the fu-  
ture, which Grotius has given from  
MSS.” Porson. But compare v. 1310.

φάος Paraphr. ἡ παροῦσα ἡμέρα.  
Callim. H. in Cer. 83. δ' ἔνεα φάει  
κεῖται, νοεῖν dies. Cf. Eur. Med. 353.

1327. “ἔνει most MSS., but the  
other reading is more consistent with  
the metre. Ἐριννύῶν is a trisyllable,  
as in Iph. T. 938. (οὐκ, ἀλλ' Ἐριννύῶν  
δεῖμά μ' ἐκβάλλει χθονός.)” Porson.  
Monk on Alc. 855. adds another in-  
stance from Iph. T. 970. θσαι δ' Ἐριν-  
νύῶν οὐκ ἐπεισθησαν νόμῳ. On the  
orthography with a single ν, see  
Blomf. Gloss. Aesch. Prom. 53. 525.  
Schol. διὰ τὰς ἀρὰς τοῦ Οἰδίποδος.

ἀλλὰ γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῆ  
πρὸς δόμους στείχοντα, πάνσα τοὺς παρεστῶτας  
γόους.

Κρ. οἵμοι, τί δράσω; πότερ' ἐμαυτὸν, ή πόλιν 1330  
στένω δακρύσσως, ήν πέριξ ἔχει νέφος  
τοσοῦτον, ὥστε δὶ' Ἀχέροντος ἵέναι;  
ἔμος τε γὰρ παῖς γῆς ὅλωλ' ὑπερβανῶν,  
τούνομα λαβὼν γενναῖον, ἀνιᾶρὸν δὲ ἐμοί.

1328. ἀλλὰ γάρ. “In this combination γάρ introduces a reason for the opposition, diversity, or objection to something preceding, which is signified by ἀλλά: sometimes explicitly, as Eur. Phoen. 1328. the construction being ἀλλὰ πάνσω τοὺς λόγους, λεύσσω γάρ Κρέοντα.” Hoogeveen p. 4. ed. Seager. See Med. 1363.

τόνδε δεῦρο: this is pleonastic; the pronoun ὃδε generally supplies the place of δεῦρο: see Hec. 53. Med. 45.

συννεφῆ, Schol. στυγνὸν, κατηφῆ, with clouded brow: cf. Med. 106. Hipp. 172. στυγνὸν δὲ ὄφρων νέφος αὐξάνεται. Soph. Ant. 528. νεφέλη δὲ ὄφρων ὑπερ αἰματόν Ρέθος αἰσχύνει.

1329. “λόγους Ald. but almost all MSS. γόους. The same discrepancy occurs in Orest. 1020.” Porson.

1330. Cf. Soph. C. 1254. οἵμοι, τί δράσω; πότερα τάμαυτον κακὰ Πρόσθεν δακρύσω, παῖδες, η τὸ τοῦδε δρῶν Πατρὸς γέροντος; In our passage the sense appears to require the fut. στενῶ.

1331. νέφος: cf. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπιδῶν πυκνὸν φλέγει: Hec. 396. τοῖον Ἐλ—λάνων νέφος ἀμφὶ σε κρύπτει.

1332. “τοιοῦτον Ald. τοιοῦτο some edd. and Grotius. Valck. has restored τοσοῦτον from the second Leyden, which also the MSS. Cant. M. Scal. P. exhibit. I am surprised that ἵέναι should have remained so long without correction in the end of the verse. Musgrave was the first and, I apprehend,

the only editor who restored ἵέναι from the lib. P. Scaliger noticed the same reading, probably from a Ms.; for it is found in C. J. L. With the same error Aldus had edited ἵέναι above 1262.” Porson. The first syllable in ἵέναι, to send, from ίημι, is long, (Med. 888.) but in ἵέναι, to go, from ίημι, short: ὥστε ἵέναι δὶ' Ἀχ., for the purpose, with the inevitable consequence of impelling it to destruction.

1334. “The subst. ἀνία or ἀνίῃ generally lengthens the penultima, sometimes shortens it, as in four instances adduced by Ruhmkorff Epist. Crit. ii. p. 276. to which he might have added Hermesianax in Athenaeus xiii. p. 599. B. quoted by himself p. 298. Theognis 344. 870. Sappho in Brunck's Anelecta i. p. 54. Pindar N. i. 81. The verb ἀνιάω or ἀνιάζω in the epic poets generally has the second long, as also in Soph. Antig. 319. The verb ἀνίῳ in Aristophanes shortens the penultima in three instances, and lengthens it in one, Eq. 348. It is shortened also by Antiphanes in Stobaeus cxiv. p. 585, 36. cxx. p. 609, 21. (475. 501. Grot.) The second syllable in ἀνιαρός is always shortened, if I mistake not, by Euripides and Aristophanes; by Sophocles Antig. 316. it is lengthened. But the third syllable is invariably long, of which however Grotius seems not to have been aware, inasmuch as in his ed. of Stobaeus C. p. 419. where Orest. 224. is quoted, he has left ἀνιαρόν as a diiambus.” Porson.

οὐ ἄρτι κηρυνῶν ἐκ δρακοντείων ἔτ. ἀν  
αὐτοσφαγῆ δύστηνος ἐκόμισ' ἐν γέζοιν.  
Βοᾶ δὲ δῶμα πᾶν· ἐγὼ δ' ἡκα μέτα  
γέζων ἀδελφὴν γεῖαιν Ἰοκάστην, ὅπως  
λούσῃ προθῆται τ' οὐκέτ' ὅντα παῖδ' ἐμόν.

τοῖς γὰρ θαυμοῦσι χρὴ τὸν οὐ τεθνήσκα  
τιμὰς διδόντα, χθόνιον εὖ σέβειν θεόν.

Xo. Βέβηη' ἀδελφὴ σὴ δόμων ἔξω, Κρέον,  
κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδὶ.

K<sub>g</sub>. ποῖ, καπὶ ποίαν ξυμφοράν; σήμανέ μοι.

Xo. ἡκουσε τέκνα μονομάχῳ μέλλειν δορὶ<sup>1345</sup>  
εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὑπερ.

1335. κρημνῶν ἐκ δρ. Schol. δεῖ νο-  
εῖν ἔσω τῶν τειχέων τὸν σηκὸν τοῦ δρά-  
κοντος εἶναι πᾶς γὰρ ἐλέχε τὸ σῶμα ἀ-  
ναλαβεῖν δὲ Κρέων, τῶν πολεμίων παρα-  
καθημένων; The constr. is: *δν ἄρτι  
αὐτοσφ. ἐκ κρ. δρ. δύστ. ἐλῶν ἐκ. ἐν χ.,*  
*self-slain by precipitating himself from  
the heights that impend over the dra-  
gon's cave.*

1336. “δύστηνος Ald. δύστηνος  
Mss. with great consistency; and thus  
King has edited.” Porson.

1337. “Ald. most corruptly, ἡκα  
μεταστέλλων ἀδελφὴν Ἰοκάστην. Vic-  
torius in quoting the passage V. L.  
x. 20. first added γραῖαν, after him  
Grotius, both from MSS. as appears by  
the collation of others. Many copies  
have also γέρων. After Βοᾶ Valck.  
prefers τε for δέ.” Porson. Cf. Hec.  
719. Med. 5. Alc. 47. δάμαρτ' ἀμέλψα,  
ἥν σὺ νῦν ἡκεις μέτα. Suppl. 670.  
ἡμεῖς ἡκομεν νεκροὺς μέτα Θάψαι θέ-  
λοντες.

1339. Cf. 1681. Hec. 611. ὡς παῖδα  
λουτροῖς τοῖς πανυστάτοις ἐμὴν Λούσω,  
προθῶμαι θ'. See Travels of Ana-  
charsis, ii. p. 130. Virg. Aen. vi. 218.  
corpusque lavant frigentis, et ungunt:  
Fit gemitus: tum membra toro deflata  
reponunt.

1340. “Thus Aldus and MSS. Thus  
also Grotius in his Phœnissæ; but  
Eurip. Phœn.

in Stobæus p. 515. *τοῖς γὰρ τεθνῶσι*,  
which he seems to have taken from  
Mss.; for the first ed. of Stobæus has  
τεθνηκόσιν. But the tenses are suffi-  
ciently consistent with each other ac-  
cording to the received text. Again  
for εὐσεβεῖν I have written with Valck.  
εὖ σεβεῖν. The matter cannot be re-  
duced to a certainty; however, the  
tragic writers seem to have said εὖ  
σεβεῖν θεούς, and εὐσεβεῖν εἰς θεούς.”  
Porson. The distinction is evident:  
εὐσεβεῖν, as Valck. observes, is the  
same as εὐσεβῆς εἶναι, and therefore  
cannot take an accus. after it, except  
by the intervention of a preposition.

1342. “Κρέων Leid. pr. χρεών L. In  
some σὴ Κρέον ἔξω δόμων, which Brunck  
has adopted, Κρέον being changed into  
Κρέων.” Porson.

1343. Schol. κόρη τε Ἀντιγόνη, κοι-  
νῇ ἔξδω τῆς μητρὸς ἄμα τῇ μητρὶ κα-  
ἡ Ἀντιγόνη ἔξηλθε.

1346. υπέρ: Valck. gives the pre-  
ference to πέρι: as in similar expre-  
ssions, 424. στρωμνῆς ἐς ἀλκὴν οὕνεκ  
ἡλθομεν πέρι: 527. τυραννίδος πέρι  
Κάλλιστον ἀδικεῖν: but sums up his  
argument thus: “ Nostro loco si non  
posuit Euripides, βασιλικῶν δόμων πέ-  
ρι, voluisse videtur evitare sonum,  
Græcis auribus ingratum, versuum si-  
militer desinentium in δορὶ et πέρι.”

- Κρ. πῶς Φήσ; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ,  
οὐκ εἰς τόδ' ἔλθον, ὥστε καὶ τάδ' εἰδέναι.
- Χο. ἀλλ' οἴχεται μὲν σὴ κασιγνήτη πάλαι·  
δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέουν,  
ἥδη πεπρᾶχθαι παισὶ τοῖσιν Οἰδίπου. 1350
- Κρ. οἴμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,  
σκυθρωπὸν ὅμιμα καὶ πρόσοψιν ἀγγέλου  
στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δεώμενον.
- Αγ. ὁ τάλας ἐγὼ, τίν' εἴπω μῦθον, η τίνας Γόγους;  
οἰχόμεσθ'. Κρ. οὐκ εὐπροσώποις φροιμίοις ἀρ-  
χει λόγου. 1356
- Αγ. ὁ τάλας, δισσῶς ἀυτῷ, μεγάλα γὰρ φέρω κακά.
- Κρ. πρὸς πεπραγμένοισιν ἄλλα πήμασιν λέγεις ἔτι;

1347. ἀγαπάζων Schol. ἐπιμελούμενος, περιέπων. Valck. suspects the genuineness of this word, it not being found in any other passage of a tragic writer. Homer uses it, Od. Π. 17. ὃς δὲ πατὴρ δύν παιδὰ φιλὰ φρονέων ἀγα-  
πᾶτει.

1348. “τόδ’ Ald. But τάδ’ most MSS. with Grotius.” Porson.

1351. ἀγῶνα—πεπρᾶχθαι. Porson on Orest. 837. observes that no other writer has used the phrase ἀγῶνα πράσ-  
τειν, but it is supported by v. 1372. πῶς καὶ πέπρακται διπτύχων παιδῶν φόνος;

1353. “The common reading is πρόσωπον. But, in order to avoid similar terminations, I have preferred πρόσοψιν with D. Barocc. 3.; which is also intimated by πρόσωψιν in R. Similarly Sextus Empiricus viii. 57. thus cites Orest. 250. τὰς αἰματῶδεις καὶ δρακοντάδεις κόρας, contrary to MSS. and Eustath. Il. I. p. 770, 55—  
678, 26.” Porson.

1354. “δύν ἡμῶν Ald. δύς πᾶν Grotius with all MSS. How confidently would the patrons of anapests have triumphed over their opponents, if MSS. had coincided with the Aldine ed., or the Phœnissæ had been preserved in it

alone.” Porson.

1355. “τίνα λόγον Ald. R. τίνας λό-  
γος Grot. and the greater number of MSS. The Ms. J. exhibits an amusing reading, τίν' εἴπω λόγον τίνας γύους. Yet suppose that Eurip. wrote, μῦθον η τίνας γύους, and that afterwards λό-  
γον being placed over μῦθον between the lines gave the origin to the reading in Aldus? See above 1329.” Porson. Cf. Orest. 154.

1356. “ἄρχῃ Ald. Valck. has ad-  
mitted ἄρχῃ from Barnes’s conjecture ;  
and moreover decides that οἰχόμεσθ’, which the MSS. assign to Creon, should be given to the messenger. In J. cor-  
ruptly φυμένοις, but correctly ἄρχῃ, as also in a Ms. of Musgrave’s.” Porson. See Hec. 159. 179. The word φροι-  
μίοις manifestly alludes to οἰχόμεσθα : as Hipp. 568. ΦΑΙ. ἔξειργάσμεθα. ΧΟ. Σιγῶ τὸ μέντοι φροιμίον κακὸν τόδε. Herc. F. 538. Απολλον, οἵοις φροιμίοις  
ἄρχει λόγου :

1358. “πρὸς πεπραγμένοις ἄλλοις πή-  
μασι, λέγεις δὲ τί; Thus Ald. πεπραγ-  
μένοισιν some MSS. with Grotius. Φόρ  
ἄλλοις some ἄλλωσι, for λέγεις Flor.  
λέγειν. Brunck has edited, partly on Valck.’s, partly on Musgrave’s con-  
jecture, ἄλλο—λέγεις ἔτι; I have made

Αγ. οὐκέτ' εἰσὶ σῆς ἀδελφῆς παιδεῖς ἐν Φάει, Κρέον.

Κρ. ἐ αἱ μεγάλα μοι θροεῖς πάθεα καὶ πόλει. — 1360

Αγ. Ὡ δώματ' εἰσηκούσατ' Οἰδίπου τάδε,

παιδῶν ὄμοιας ξυμφορᾶς ὀλωλότων;

Χο. ὥστ' ἐκδακρῦσαι γ', εἰ φρονοῦντ' ἐτύγχανεν.

Κρ. οἵμοι ξυμφορᾶς Βαρυποτιματάτας·

οἵμοι κακῶν δύστηνος ὡς τάλας ἐγώ.

1365

Αγ. εἰ καὶ τὰ πρὸς τούτοις γ' εἰδεῖν κακά.

a nearer approach, in my opinion, to the characters, by editing ἄλλα, which being by a common error wrested into ἄλλοι, [see Med. 44.] the copyists out of that made ἄλλους, in order to fabricate some kind of construction. Moreover Canter, in writing πήματα for πήμασι, seems to have found this reading in his copy. Again τῆς ἀδελφῆς Ald. but σῆς Grot. and MSS." Porson.

1360. "Thus Ald., at al or al ai others: πάθεα καὶ πόλει θροεῖς Grot.; but the other arrangement is better." Porson. The verse is a dimeter dochmiae.

1361. "εἰσακούσατ' Ald. but in opposition to almost all MSS. Before παῖδῶν understand περὶ, as Soph. Antig. 1182. ήτοι κλύνουσα παῖδος, ή τύχη περᾶ: which some have needlessly endeavoured to alter." Porson. Hom. Od. Δ. 115. δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας. II. A. 257. εἰ σφῶν τάδε πάντα πυθούσατο μαρναμένοιν. Soph. ΘΕD. C. 307. κλύνων σου δεῦρ' ἀφίξεται ταχύς: Trach. 1124. τῆς μητρὸς ἡκώ τῆς ἐμῆς φράσων, ἐν οἷς Νῦν ἔστιν.

1363. "ἐτύγχανον Ald. and all edd., if I mistake not. But ἐτύγχανεν in Cant. K. M. See the note on Orest. 596." Porson. Cf. Eur. Hec. 246. ὥστ' ἐνθανεῖν γε σοῖς πέπλουσι χειρὶ ἐμήν: Orest. 1120. ὥστ' ἐκδακρῦσαι γ' ἐνδόθεν κεχαρμένην. Aesch. Ag. 524. ὥστ' ἐνδακρῦσαι γ' ὅμμασιν χαρᾶς ζπο. In such passages γε will be observed to have a peculiar emphasis. Compare the words of Cicero, alluding

to his return from exile, in Pis. 52. Me ita accepit (sc. Roma) ut — etiam *mænia ipsa* viderentur et tecta urbis ac templæ lætari.

1365. "Scaliger remarks that this verse is wanting in the MSS.; and indeed it might be spared without injury." Porson.

1366. "τούτοισι Ald. τούτοισι γ' most MSS., correctly, as below, 1578. εἰ τὰ τέθριππά γ' ἐσ ἄρματα λεύσσων: where τέθριππά δ' ἐσ (sic) J. τέθριππά τ' ἐσ one of the Bodleian: τέθριππά γ' εἰς C. Cant. M. Philemon Corinthia ap. Stob. cvi. p. 567, 52. (cviii. p. 449. Grot.) Εἰ τὰ παρὰ τοῖς ἄλλοισιν εἰδοῖς κακά, "Ασμενος ἔχοις ἀν, Νικοφῶν, & νῦν ἔχεις" where perhaps we ought to read, εἰ τὰ παρὰ τοῖς ἄλλοισι γ' εἰδεῖς κακά. The word εἰδοῖς, which the Ms. D. exhibits also in our passage, is a barbarism. For the Attics have no indicative εἰδω, but form the opt. and subj. as if from εἰδῆμι. But Hermann well observes on Aristoph. Nub. 399. (401.) that the copyists often improperly add, and often omit this particle. For in that instance two MSS. of good repute give οὐ γὰρ δὴ δρῦς γ' ἐπιορκεῖ. In Soph. Aj. 1378. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται, both the Junta edd. and the Trin. Ms. have σὸν γὰρ ἄρα: read therefore, σὸν γ' ἄρα τοῦργον. Above γὰρ ἄρ' for γ' ἄρ' L." Porson. The passage below, 1577. supplies the ellipsis to this line, δι' ὁδίνας ἀν ἔβας, εἰ καὶ κ. τ. λ. Schol. τι ἐρεῖς; ή τριτάλας γένοιο δηλονότι. Porson's adoption of the reading τούτοισι γ' for τούτοισι is

Κρ. καὶ πῶς γένοιτ' ἀν τῶνδε δυσποτμάτεος;

Αγ. τέθηκ' ἀδελφὴ σὴ δυοῖν παιδοῖν μέτα.

Χο. ἀνάγετ', ἀνάγετε κωκυτὸν,

ἐπὶ κρᾶτά τε λευκοπήγεις κτύπους χεροῖν. 1370

Κρ. ὡς τλῆμον, οῖον τέρμον', Ιοκάστη, Βίου,

γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοὺς ἔτλης.

πῶς καὶ πέπρακται διπτύχων παιδῶν φόνος,

vindicated by Iph. T. 866. εὶ σὸν γ' ἀδελφὸν, ὡς τάλαιν', ἀπώλεσας: Ion 961. εὶ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι: unless the insertion of καὶ supersedes that of the particle γε.

1367. "Some MSS. give δυσποτμάτερα and above βαρυποτμάτατας: δυσποτμάτατα M.: or erroneously for ω, Aldus in both places. Since πότμος, τέκνον, and similar words have the first syllable short according to the principles of the Attic dialect, it follows, that βαρυποτμάτατος, δυσποτμάτερος, εὐτεκνώτατος (Hec. 585. 621.) must have the antepenultima long. Menander Misumeno ap. Plut. de Divil. Amor. p. 525. A. Ἀπολλον, ἀνθρώπων τιν' ἀθλιώτερον Ἐδρακας; ἀρ' ἐρώντα δυσποτμάτερον; where Wytténbach's conjecture, κάρωντα, would destroy the metre." Porson.

1370. "ἐπὶ κάρα τε J. membr. Scal." Porson.

λευκ. κτ. χ. for κτύπους λευκοπήχειον χ. as in Bacch. 1196. οὐδικτύοισιν, ἀλλὰ λευκοπήχεσι Χειρῶν ἀκμᾶσι.

1371. "τέρμα without elision Ald. C. D. L. membr.: τέρμον', which Barnes has restored from the conjecture of some critic, is produced by Burton from Voss. 1.: but he wrote, I imagine, Voss. 2. For the Florentine Ms., according to Valck., has τέρμοντας ὄκαστη: τέρμα (sic) R. τέρμ' Ιοκάστη τοῦ βίου Grot. from a Ms.; for thus it stands in the second Leyden, and nearly so in K. Should any one prefer this, I wish him nothing worse than to read in Orest. 490. (for some MSS. give ἐξέπνευσ') Ἐπεὶ γὰρ ἐξέπνευσ' Ἀγαμέμνων τὸν βίον." Porson. See Porson's Suppl. p. 8.

1372. "Thus Ald. Grot. membr. R. and, I think, J. L. Σφιγγός τ' αἰνιγμούς C. D. Leid. pr. Σφιγγός τ' αἰνιγμῶν M. Σφιγγός αἰνιγμούς τ' Flor. K. Leid. sec., whence Valck. has needlessly deduced αἰνιγμοῦ τ'. The meaning is: *Sphingis enigma Jocastæ attulit infelicem cum ritæ tum ηuptiarum finem.* Thus in Il. Δ. 155. Agamemnon exclaims, θάνατόν νῦ τοι ὅρκι' ἔταμον" *Fædus, quod pepigi, tibi mortis causa est.*" Porson. *What a termination of your life, and of your marriage, have you suffered from the enigma of the Sphinx!* " Frequently the subst. which is put in apposition to another, contains not so much an explanation or fuller determination of the former, as the operation or design of it." Matth. Gr. Gr. § 533. obs. 2.

1373. "καὶ πῶς all edd. before Valck.; and thus K. R.; perhaps also the second Leyden; πῶς δὲ Flor., whence Valck. has edited, πῶς δῆ. But δὲ is a gloss, as is manifest from its being written above in C. Other MSS. to a great number have πῶς καὶ, the Bodleian, C. Cant. D. J. L. M. Brunck is silent as to the membranae, and has tacitly edited πῶς δῆ. The reading καὶ πῶς is faulty on this ground, that it generally implies an *objection* or *contradiction*, as in 1367. The sense is, *tell me moreover, how &c.* Thus the conjunction is usually subjoined to the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος: Hec. 519. Πῶς καὶ νῦν ἐξεπράξατ'; ἀρ' αἰδούμενοι; 1035. ποῖ καὶ με φυγᾶ Πτώσσουσι μυχῶν; Alc. 846. Ποῦ καὶ σφε θάπτει; Aristoph. Pac. 1288. τοῦ καὶ ποτ' εἶ; Soph. Aj. 1290. ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; Trach. 339. Τί δ' ἔστι, τοῦ με τήνδ' ἐφίστασαι

ἀρᾶς τ' ἀγάνισμ' Οἰδίπου; σήμαινέ μοι.

- Αγ. τὰ μὲν πρὸ πύργων εὔτυχήματα χθονὸς 1375  
οἶσθ'. οὐ μακρὰν γὰρ τειχέων περιπτυχαῖ,  
ῶστ' οὐχ ἀπαντά σ' εἰδέναι τὰ δρώμενα.  
ἐπεὶ δὲ χαλκέοις σῶμ' ἐκσημῆσανθ' ὅπλοις  
οἱ τοῦ γέροντος Οἰδίπου νεανίας,  
ἔστησαν ἐλθόντ' εἰς μέσον μεταίχμιον, 1380  
ώς εἰς ἀγῶνα, μονομάχου τ' ἀλκὴν δοξός.  
Βλέψας δ' ἐς "Ἄργος ἡκε Πολυνείκης ἄρας".  
ὡς πότνι "Ἡρα, σὸς γάρ εἰμ', ἐπεὶ γάμοις  
ἔζευξ", Αδράστου παῖδα, καὶ ναίω χθόνα,

*Básin;* Brunck's version is, *Quid est vero? cur meum sistis gradum?* A sense which I fear the words cannot admit. The first ed. of the Scholia has, *Τοῦ κε τήνδ' ἐφίστασαι* (not ἐφίστασθαι, as Brunck) *βάσιν*. Read therefore and point thus, *Tí δ' ἔστι; τοῦ καὶ τήνδ' ἐφίστασαι βάσιν*; Sometimes δὲ is inserted between the first word and καὶ, as Hec. 1191. *τίνα δὲ καὶ σπεύδων χάριν Πρόθυμος ἥσθα;* Androm. 396. *τί δέ με καὶ τεκεῖν ἔχρην;* Iph. A. 1202. *τίς δὲ καὶ προσβλέψεται Παῖδων σ' ὅτων ἀν προθέμενος κτάνης τινά;* Soph. Antig. 772. *Μόρφ δὲ ποιῷ καὶ σφε βουλεύειν κτανεῖν;* 1314. *Ποίη δὲ κάπελόνσατ' ἐν φονᾶις τρόπῳ;* These instances will also amply vindicate Hippol. 92. *Οὐκ οἴδα τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι;* with which passage Brunck has unskilfully meddled." Porson. *Ἄσχ. Αγ. 269. Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;*

1374. *ἀρᾶς τ' ἀγ. Οἰδ., pugna inter fratres e diris Οἰδίπι imprecationibus coorta:* cf. 65.

1376. *οὐ μακρὰν—ῶστε, for οὐ μακρότερω οὐ μακρότεραι η̄ ὕστε:* Eur. Andr. 80. *Γέρων ἐκεῖνος, ὕστε σ' ὕφελεῖν παρῶν, he is too old to help you if he were here.* See Matth. Gr. Gr. § 448. b.

1378. "χαλκέοις Ald. χαλκοῖς in not a few MSS. χαλκέοις Grot. J. K. Leid. sec. Scal. ἐκσημῆσαν Ald., but the other reading is in Grot. and MSS."

Porson.

1380. "The absurd line, which used to follow, I have expunged, on the suggestion of Valck.: Δισσῶ στρατηγῶ καὶ διπλῶ στρατηλάτα, which Heath ineffectually defends, King and Musgr. uselessly correct." Porson.

1381. "μονομαχοῦντ' Ald., a reading made up of two others, *μονομάχον τ'* (which the Bodleian MSS., C. D. L. and King's ed. exhibit), and *μονομάχον τ'*, which Pierson saw to be the true reading, and Scaliger noticed from a Ms. Valckenae compars v. 1345. above, Heracl. 822. *μονομάχον διπλῶ στρατηλαγάς ἔγνωσαν οὐ τελουμένας.* I will add the passage from Aristoph. Phœn. in Athen. iv. p. 154. E. in a little more corrected state than Heringa has given it: "Εσ Οἰδίπου δὲ παῖδες, διπτύχω κέρω, Ἀρης κατέσκηψ", ἐς τε μονομάχον πάλης Ἀγάνα νῦν ἔστασι: (*στήναι εἰς ἀγῶνα, as ἐς δίκην ἔστην* Iph. T. 968. *στάντα ἐς ἀρχὴν* Herod. iii. 80. *εἰς ἔριν ἔστης* Archias Anthol. iii. 8, 3. *ἐς κρίσιν ἔστασθε* Julian. Cæs. p. 319. B.)" Porson.

1383. *σὸς γάρ εἰμ'*. Juno was the tutelary divinity of the Argives: Hom. Il. Δ. 51. "Ητοι ἐμοὶ τρεῖς μὲν πολὺ φίλαταί εἰσι πόλησες, Ἀργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκήνη. Virg. Aen. i. 24. veterisque memor Saturnia belli, Prima quod ad Trojam pro caris geserat Argis.

δός μοι κτανεῖν ἀδελφὸν, ἀντήρη δ' ἐμὴν  
καθαιματῶσαι δεξιὰν νικηφόρον.

Ἐπεοκλέης δὲ, Παλλάδος χρυσάσπιδος  
βλέψας πρὸς οἶκον, ηὔξατ· ὁ Δίος κόρη,  
δός ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς  
εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης Βαλεῖν, 1390  
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.  
ἐπεὶ δ' ἀφείθη, πυρὸς ὡς, Τυρσηνικῆς +

1385. Cf. 766. In the single combat between Paris and Menelaus, the latter thus prays: Il. Γ. 351. Ζεῦ ἄνα,  
δὸς τίσασθαι, δ' με πρότερος κάκ' ἔοργε,  
Διον' Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χεροῦ  
δάμασσον.

1386. "I have erased the three lines, which Aldus and MSS. add after this, in conformity with the judgment of Valck.: Αἰσχιστον αἰτῶ στέφανον, δύμογενή κτανεῖν. Πολλοῖς δ' ἐπήει δάκρυα τῆς τύχης· ὅση Κάβλεφαν ἀλλήλοισι διαδόντες κόρας." Porson.

1388. "ηὔχετ' Ald. ηὔξατ' several MSS." Porson.

1392. "I have thus punctuated with Musgrave. The vulgar reading is, ἀφείθη πυρὸς, ὡς. But the tragic writers feign that the Tyrrhenian trumpet was in use in the heroic ages: Ἔσχ. Ευμ. 570. Σοφ. Αj. 17. Ρησ. 991." Porson. See v. 1118. above: Παιὰν δὲ καὶ σάλπιγγες ἐκελάδονν δμοῦ: Ηεραcl. 830. Ἐπεὶ δ' ἐσῆμην ὄρθιον Τυρσηνικῆς Σάλπιγγι: Τρο. 1266. Χωρεῖτε, Τρώων παῖδες, δρθίαν δτ' ἄν Σάλπιγγος ἥχῳ δῶσιν ἀρχηγοῖ στρατοῦ. Virgil follows the tragic writers in representing Misenum as serving the office of trumpeter to Hector and Aeneas: Αεn. iii. 239. dat signum speculâ Misenum ab altâ Αεrē cavo: vi. 164. Misenum Αeoliden, quo non præstantior alter Αεrē ciere viros. Homer never expressly mentions trumpets as being in use in the Trojan war, although his allusions show that the invention was prior to the age in which he lived: Il. Σ. 219. 'Ως δ' ζτ' ἀριζήλη φωνῇ, ὅτε τ' ἵαχε σάλπιγξ' Αστυ περιπλομένων δητῶν ὑπὸ θυμοραιστέων· 'Ως τότ' ἀριζήλη φωνῇ

γένετ' Αλακίδαο. Φ. 388. Ἄμφι δὲ σάλπιγγες μέγας οὐρανός. Potter (Grec. Antiq. vol. ii. p. 78.) states on the authority of the Schol. on our passage and others, that "the ancient Grecian signals were lighted torches thrown from both armies by men called πυρφόροι or πυροφόροι, who were priests of Mars, and therefore held inviolable; and having cast their torches, had safe regress; whence of battles fought with transport of fury, wherein no quarter was given, it was usual to say, οὐδ' δ πυρφόρος ἐσώθη, (Herod. viii. 6.) Not so much as a torch-bearer escaped." The oldest authority cited by Potter in favor of this custom is Lycophron, Cass. 1295. ἔχθρα δὲ πυρὸν ἦρεν ἡπειροῖς διπλαῖς, a merely figurative expression, from which nothing certain can be deduced. The πυρφόροι in Xen. de Rep. Lac. xiii. 2. were attendants on the king, who, when the sacrifices were favorable, took fire from the altar, and preceded the army, carefully preserving it from extinction. Musgrave denies that any vestige of the custom of throwing a torch as the signal for battle can be traced in the relics of the ancients; and considers it as a mere invention of some grammarian in illustration of this passage, as it was formerly erroneously punctuated. His suggestion appears more probable, that the combatants are compared to competitors in a race, in which a torch was thrown as the signal for starting (Aristoph. Ran. 131. Ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ); and this idea is supported by the subsequent line, ἥξαν δρόμημα δεινὸν ἀλλήλοις ἔπι. Prevost agrees in this

σάλπιγγος ἥχη, σῆμα φοινίου μάχης,  
ἥξαν δρόμημα δεινὸν ἀλλήλοις ἔπι.  
κάποιοι δ' ὅπως θήγοντες ἀγρίαν γένυν, 1395  
ξυνῆψαν, ἀφοῦ διάβροχοι γενειάδας·  
ἥσσον δὲ λόγχαις ἀλλ' ὑφίζανον κύκλοις,  
ὅπως σίδηρος ἔξολισθάνοις μάτην.  
εἰ δ' ὅμη ὑπερσχήὸν ἵτος ἄτερος μάθοι,  
λόγχην ἐνώματι, προφῆται θέλων. 1400  
ἀλλ' εὖ προσῆγον ἀσπίδων κεγχεάμασιν

opinion, and thus translates the passage: *A peine la voix bruyante de la trompette Tyrrehénienne, comme le flambeau dans l'arène, a rempli l'air de son éclat.* The connexion between light and sound is shown by the use of the verb λάμπω, Soph. OEd. T. 187. Παιῶν δὲ λάμπει στονθεσσά τε γῆρας δμαλος: where see Dr. Brasse's note.

1394. “ἀλλήλους Cant. M. not badly.” Porson. δρόμημα is governed by κατὰ understood: see above, v. 300.

1396. “ἔχην, which Aldus adds after ξυνῆψαν, is omitted in MSS. and by Greg. Naz. ii. p. 28. D. Κάπροι δ' δπως, θήγοντες ἀγρίαν γένυν, ‘Ως ἀν μῆμασι τι τῆς τραγῳδίας, (observe the metrical knowledge of the good Bishop,) Λοξὸν βλέποντες ἐμπύροις τοῖς ὅμμασι, Συνῆπτον from whence Valck. conjectures, that in our passage a senarius had been read by Grgorius, Λοξὸν βλέποντες ἐμπύροισιν δμασι, and compares Stat. Theb. xi. 530. (Fulminos veluti præceps cum cominus apos Ira tulit, strictisque erexit pectora setis; Igne tremunt oculi, lunataque dentibus uncis Ora sonant:—Sic avidi incurvant.)” Porson.

1398. “ἔξολισθάνοι all edd. and MSS. I have replaced the form which seems to have been the only one in use with the ancients. Sophocles in Suidas v. ‘Ως Θαυμαστὰ γὰρ τὸ τρόπον ὡς ὀλισθάνει. An unknown comic writer in Plut. Erot. p. 769. B. Οἰκειότητὰ δ' ἐμβλέπων ὀλισθάνον. Dawes has instanced the former passage.

Moreover, even in prose and in writers of no great antiquity this form not unfrequently occurs, as in Plut. ii. p. 405. F. ὀλισθάνειν. Perizonius has restored the same from MSS. to Ælian xii. 46. In Pausanias vi. 14. p. 487. as also in Suidas v. Μίλων, ὀλισθάνονται is edited; but the Schol. on Aristoph. Ran. 55. has ὀλισθάνονται. It is surprising, therefore, that ἀπολισθάνοι should have been displeasing to Hemsterhusius in Lucian, Dial. Mor. xv. 2. p. 326. In Aristoph. Pac. 1165. the metre requires οἴδάνοντα for οἴδανοντα.” Porson.

1399. Thus in the combat between Achilles and Hector, the former is represented, Il. X. 321. Εἰσορῶν χρόνοις καλδὺ, ὅπῃ εἴπεις μάλιστα. Valck. also compares Theocr. xxii. 187. Ἐγχεπι μὲν πράτιστα τιτυσκόμενοι πόνον εἶχον, Ἀλλάλων εἴπου τι χρός γυμνωθὲν ἴδοιεν. Thus also Tarcho in Virg. Æn. xi. 748. partes rimatur apertas, Qua vulnus lethale ferat.

1400. προφῆται θέλων, to strike the first blow: Hom. Il. II. p. 314. Ἐφθη ὁρέξαμενος.

λόγχην ἐνώματι: here στόμα must mean the edge or rim of the shield: as above 1182. εἰς ἄκρον στόμα Πύργων ἀκοντίζοντας. If the eye alone was visible, it was useless to aim at the mouth. The Schol. to obviate this difficulty says, ὅμη δέ φησιν ἀπὸ μέρους τὸ πρότωπον; but it is not probable that more of the countenance was exposed than necessary.

1401. “κερχνώμασιν Hesychius, which Valck. approves; and thus Brunck

οφθαλμὸν, ἀργὸν ὥστε γίγνεσθαι δόξην.  
πλέων δὲ τοῖς ὄξωσιν ἐστάλασσ' ιδεὼς,  
ἢ τοῖσι δρῶσι, διὰ φίλων ὄρρωδίαν.

Ἐτεοκλέης δὲ, ποδὶ μεταφεύρων πέτρου  
ἴγνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος  
τίθησι· Πολυνείκης δ' ἀπήντησεν δορὶ,  
πληγὴν σιδῆρῳ παραδοθεῖσαν εἰσιδῶν,  
κνήμην τε διεπέρασεν Ἀργεῖον δόξην.

στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἄπας. 1410  
καν τῷδε μόχθῳ γυμνὸν ἄμον εἰσιδῶν  
ὁ πρόσθιε τρωθεὶς, στέργα Πολυνείκους Βίᾳ  
διῆκε λόγχῃ, κάπεδακεν ἥδονάς  
Κάδμου πολίταις, ἀπὸ δ' ἔθεαντος' ἄκρον δόξην.  
εἰς δ' ἄποδον ἦκαν δορὸς, ἐπὶ σκέλος πάλιν 1415

has edited; but Hesychius acknowledges the other form also." Porson. "Recentior et emollita fuit pronuntiatio κέγχρος et κέγχρωμα" vetus atque asperior, κέρχνος et κέρχνωμα, haec quoque, nisi fallor, Euripidea." Valck. Cf. Blomf. Æsch. Prom. 697. Potter thus translates the word: *the grated openings that adorn the rim: from κέγχρος, the grain called millet; very small perforations.* This appears to be the only example of the word.

1402. "γίγνεσθαι C. D. Flor. Bodl." Porson. Cf. 490. "Γιγνώσκειν et γίγνεσθαι veterem esse verborum scriptiōnem evincit Latinum *Gigno*. Graecorum obsoleta forma fuit activa multiplex: γένω γένω γένω α γένω, γιγένω, γίγνω sicut a πέτω, πιπέτω, πίπτω μένω, μιμένω, μίμω." Valck. See Blomf. Æsch. Prom. 104.

1404. "I have edited πλέων for πλείων. [Matth. Gr. Gr. § 135.] For ἐστάλαξ many MSS. have ἐστάλασσ'." Porson.

1405. "μεταφεύρων Grot." Porson. "Anglice verterim ψάω to scrape, ψάω touch, ψάρω graze vel raze." Blomf. Gl. Æsch. Prom. 402. Hesychius explains our word by μεταφέρων,

*endeavoring to remove, to put aside;* this sense is deduced from that of rubbing or scraping, the effect of which is to make the surface clear or smooth, to remove obstructions or inequalities.

1409. "κνήμης τε Cant. M. Barocc. 1. Scal. lib. P. κνήμην δὲ Ald." Porson. Cf. 26.

1410. "ἐπηλάλαξε Schol. erroneously." Porson. ἀνηλάλαξε, raised a shout, at the momentary advantage; ἐπηλάλαξε would imply shouted on account of something more decisive, shouted for the victory.

1413. "λόγχην commonly, which admits of defence, and Valck. has quoted it to defend the vulgar reading in v. 1099=1108. But the iota when written at the side is very liable to be changed into ν." Porson. Cf. Med. 6. Διῆκε, as Valck. observes, means endeavored to penetrate: as in v. 1432. ἐσκύλνεν τιν. In the same sense also κτελεῖν is used v. 1617. and in Od. Π. 432. οἶκον (sc. Ὁδυσσέως) ἔπιμον ἔδεις, μνᾶ δὲ γυναικα, Παῖδα τ' ἀποκτένεις.

1415. "ὡς δ' Aldus and some MSS., but few in number. 'Ως is not used for εἰς and πρὸς, except with reference

χωρὶς λαβὸν δ' ἀφῆκε μάρμαρον πέτρον,  
μέσον τ' ἄκοντ' ἔθαυσεν· εἴς ἵσου δ' "Ἄρης  
ἥν, κάμακος ἀμφοῖν γεῖδον, ἀπεστερημένοιν.  
ἐνθένδε πώπας ἀρπάσαντε φασγάνων,  
εἰς ταῦτὸν ἥκον, ξυμβαλόντε δ' ἀσπίδας, 1420  
πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.  
καὶ πῶς νοήσας 'Ετεοκλῆς, τὸ Θεσσαλὸν

*to persons.* The first instance of this Atticism occurs in Homer Od. P. 218. ‘*Ως αἰεὶ τὸν δόμοιον ἔγει θεὸς ὡς τὸν δόμοιον.*’ Porson. See Hec. 979. ἐπὶ σκέλος π. χωρεῖ, *retreats a step.*

1417. ‘*μέσον δ'* Ald. and many MSS. but the Ms. D. has *μέσον τ'*, which Valck. conjectured.’ Porson.

1418. *κάμακος*: see Hec. 137. *κάμαξ* is properly *the shaft or wooden part of a spear*: used by Homer Il. Σ. 563. *for a stake by which vines were supported.*

1419. ‘*ἐνθένδε* Valck. for *ἐνθεύ δέ*. Again *ἀρπάσαντες* Ald. with most MSS. also *συμβαλόντες* Cant. R. But independently of the dual being better than the plural, there is another reason, which I have hinted at on Hec. 347. Soph. Phil. 533. ‘*Ιωμεν ἥδη, προσκύσαντες τὴν ἔσω "Αοικον εἰσοίκησον.*’ Eur. Ion 22. *Φρουρώ παραξένασα φύλακας σώματος.* Read *προσκύσαντε* and *φύλακε.*’ Porson. See Porson’s Suppl. p. 14.

1420. *εἰς ταῦτὸν ἥκον, they met together, ξυνῆλθον Paraphr.*: see the same phrase in Hec. 736. Hipp. 273. Iph. A. 665.

1421. Valck. suspects the correctness of this line: he doubts whether *πολὺν ταραγμὸν ἔχειν μάχης* is Greek, and does not understand the sense of the participle *ἀμφιβάντε*. Eustathius explains it by *ἀμφοτέρωθεν βάντες ἀντιπάλων δίκην κατ' ἀλλήλων.* The entire line appears to have this meaning: *by wheeling about they were keeping up a great din of battle.*

1422. ‘*κεῦ πῶς* Valckenaer, but *καὶ* never forms a *crasis* with *εὖ*, except in compounded words. Hemsterhusius

has fallen into the same error on Lucian i. p. 486. where in the passage of Sophocles, *στέργειν δὲ τάμπεσόντα καὶ θέσθαι πρέπει Σοφδν κυβευτὴν, ἀλλὰ μὴ στένειν τίχην*, he has left the corrupted word untouched, and has erroneously turned the sound reading *καὶ* into *κεῦ*. Brunck has adopted both mistakes, Fragn. inc. 28. Read *τάκτησόντα* from Trincavellus. But Hemsterhus. has most successfully restored the mutilated passage of Hesychius under the word *κυβευτὴν*, where Schow, forgetting to consult the Auctarium, torments himself wretchedly. While treating on the subject of *crasis*, it will not perhaps be amiss to remind my readers, that *καὶ* *never forms a crasis with ἀεὶ*, through ignorance of which canon Pierson on Mœris p. 105. has doubly committed himself, by reading *Κάει* in a line of Pherecrites, in Harporation, under the word *Βωμολόχος*: ‘*Ἐπειθ', ίνα μὴ πρὸς τοῖς βωμοῖς πανταχοῦ ἀεὶ λοχῶντες βωμολόχοι καλύπτει*: in the first place, for the reason specified; next, because the Attics always make use of *pleonasm*s of this description without the conjunction, as *πανταχοῦ ἀεὶ* Hec. 839. Aristoph. Equ. 565. *διαπαντὸς ἀεὶ* Pac. 397. *ἐνδελεχῶς ἀεὶ* Menand. in Ammonius v. ήσ.’’ Porson.

τὸ Θεσσαλὸν σόφισμα. ‘*The inhabitants of Thessaly passed for a treacherous nation, so that false money was called Thessalian coin; and a perfidious action, a Thessalian deceit.*’ Lempriere. Demosth. Olynth. i. p. 15. *εἴτα τὰ τῶν Θετταλῶν ταῦτα γὰρ ἔπιστα μὲν ἦν δήπον φύσει καὶ ἀεὶ πᾶσιν ἀνθρώποις*: c. Aristocr. p. 657.

εἰσήγαγεν σόφισμ' ὄμιλίᾳ χθονός.  
 ἀπαλλαγεῖς γὰρ τοῦ παρεστῶτος πόνου,  
 λαιὸν μὲν εἰς τοῦπισθεν ἀναφέρει πόδα, 1425  
 πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος·  
 προβὰς δὲ κῶλον δεξιὸν, δι' ὄμφαλοῦ  
 καθῆκεν ἔγχος, σφοιδύλοις τ' ἐνήρμοσεν.  
 ὅμοῦ δὲ κάμψας πλευρὰ καὶ νηὸν τάλας,  
 ξὺν αἰματηραῖς σταγόσι Πολυνείκης πιτιεῖ. 1430  
 ὁ δ' ὡς κρατῶν δὴ καὶ νενικηώς μάχη,  
 ξίφος δικῶν ἐς γαῖαν, ἐσκύλευε νιν,  
 τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ.  
 Ὁ καὶ νιν ἐσφῆλ· ἔτι γὰρ ἐμπνέων βραχὺ,  
 σώζων σίδησον ἐν λυγεῷ πεσήματι, 1435  
 μόλις μὲν, ἐξέτεινε δ' εἰς ἥπαρ ξίφος  
 Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πεσών.  
 γαῖαν δ' ὀδᾶξ ἐλόντες, ἀλλήλοιν πέλας

ἥμεις μὲν, ὁ ἄνδρες Ἀθηναῖοι, οὐδένα προύδωκατε πάποτε τῶν φίλων, Θετταλοὶ δὲ οὐδένα πῶποθ' ὑπιν' οὗ. "They invited Xerxes into Greece, and were not ashamed to join Mardonius, after the battle of Salamis, and to serve him as guides in his invasion of Attica; and in the heat of the battle between Athens and Sparta, they on a sudden deserted their allies, the Athenians, and joined the enemy." Tourreil. Eurip. Fr. Inc. exciv. πολλοὶ παρῆσαν, ἀλλ' ἀπιστοὶ Θεσπαλοί. Thus the art of magic is generally attributed to this people: Horace Carm. i. 27, 21. Quis te solvere Thessalis Magus venenis, quis poterit Deus?

1424. "I have given ἀπαλλαγέis from the Ms. J." Porson.

1425. "εἰς τοῦμπροσθεν Leid. pr. μεταφέρει M. R. Leid. sec. ἀναφέρει, as Valck. has edited, many MSS. But since Aldus, and the MSS. C. and L. retain ἀμφέρει, I should not be very reluctant if any one were to restore

it, and to read above v. 304. ἀμπέτασον πύλας." Porson. ἀμβήσει Hec. 1245.

1427. προβὰς κῶλον: on the accus. after verbs neuter signifying motion, see Hec. 526. 1054. Scholefield cites from Heracl. 802. ἐκβὰς πόδα.

1428. "σποιδύλοις Grot. and some MSS., which is less Attic." Porson.

1429. "πλευρὰν in not a few MSS." Porson.

1430. In Statius, Theb. xi. 541. Polynices first, cui fortior ira, nefasque Justius, alte ensem germani in pectore pressit.

1433. Cf. 371. "Catull. Carm. lxi. 15. Nos alio mentes, alio divisimus aures: Jure igitur vincemur. Soph. Trach. 276. ἔλλος' αὐτὸν ὅμμα, θατέρᾳ δὲ νοῦν Ἐχοντ'. Eur. Ion 251. Οἴκοι δὲ τὸν νοῦν ἔσχον ἐνθάδ' οὖσά πον: 1370. Ἐκεῖσε τὸν νοῦν δούς." Valck.

1438. "λαβόντες M. ἀλλήλων Ald. sed ἀλλήλοιν Cant. Leid. pr. Barocc. unus." Porson. Cf. Il. B. 417. πολέες δ' ἀμφ' αὐτὸν ἔταιροι Πρηνέες ἐν κονήγ-

πίπτουσιν ἄμφω, κού διάρισαν κοάτος.

Xo. Φεῦ, φεῦ, κακῶν σῶν, Οἰδίπους, ὅσον στένω 1440  
τὰς σὰς δ' ἀρὰς ἔοικεν ἐκπλῆσαι θεός.

Ay. ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά.

ώς γὰρ πεσόντε παῖδ' ἐλειπέτην βίον,  
ἐν τῷδε μήτηρ ἡ τάλαινα προσπιτνεῖ. 1445  
τετρωμένους δ' ἴδοῦσα καιρίας σφαγὰς,  
ἄμωξεν ὃ τέκν', ύστέρα βοηδόμος  
πάρειμι προσπιτνοῦσα δ' ἐν μέρει τέκνα,  
ἴκλα', ἐθρήνει τὸν πολὺν μαστῶν πόνον  
στένουσ', ἀδελφή θ' ἡ παρασπίζουσ' ὁμοῦ.  
ὣς γηροβοσκὰ μητρὸς, ὃ γάμους ἐμοὺς 1450

σιν ὁδᾶξ λαζοίατο γαιῶν: Ω. 738. "Εκτορος ἐν πυλάμησιν ὁδᾶξ ἔλον ἀσπετον οὐδᾶς. Virg. Ἀν. x. 489. Et terram hostilem moriens petit ore cruento: xi. 418. Procubuit moriens, et humum semel ore momordit.

1440. "Aldus assigns this verse to the Chorus, and the following one to Creon, but some MSS. both to the Chorus. Οἰδίπους σὸς ἀν Ald. Οἰδίπους ὅσον Grot. and thus some MSS. Others Οἰδίπους γ' ὅσον, but Οἰδίπους ὅσον correctly in K. and the second Leyden." Porson. See Soph. Ed. T. 405. 739. 1073. 1422. ed. Elmsl.

1441. "ἐκπλῆσεν Ald. Grot. and a few MSS." Porson.

1443. "ἐπεὶ τέκνω πεσόντ' ἐλιπέτην Blvov Ald. [cf. Elmsl. Heracl. 710.] ὡς γὰρ pro ἐπεὶ Flor. J. Leid. pr. πεσόντε τέκν' Flor. πεσόντε παῖδ' J. Laud. Leid. pr. ἐλιπέτην multi." Porson. "Ως for ἐπεὶ occurs above, v. 714. See also Soph. Aj. 274.

1445. "καιρίας Ald. καιρίας Cant. as a various reading; Leid. pr. M. R. Seal. and to this with Valek. I have given the preference. In conformity with his opinion I have discarded the line which used to precede, Σὺν παρθένῳ τε καὶ προθυμίᾳ ποδός." Porson. Καίριος, fatal, Ἀesch. Ag. 1263. ἐπεύ-

χομαί δὲ καιρίας πληγῆς τυχεῖν: "Hom. Il. Δ. 185. Οὐκ ἐν καιρίῳ δὲν πάγη βέλος: Θ. 83. "Ακρην κακορυφήν, θύτε πρῶται τρίχες Ἰππων Κρανίῳ ἐμπεφύστι, μάλιστα δὲ καιρίον ἔστιν. Virg. Ἀν. xii. 507. qua fatu celerrima." Blomf. Gloss.

τετρωμένους—σφαγάς. Passive participles are frequently followed by an accus.: Thuc. i. 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακήν: Soph. Antig. 408. Πρὸς σοῦ τὰ δελν' ἐκεῖν' ἐπηγειδημένοι. Herod. vii. 69. Αἰθιόπες παρδαλέας τε καὶ λεοντέας ἐναμμένοι. Soph. Trach. 157. Λείπει παλαιὰν δέλτον ἐγγεγραμμένην Ξυνθήματα: as Virg. Ecl. iii. 106. *in scripti nomina regum*. See Matth. Gr. Gr. § 421.

1447. ἐν μέρει, in turn. Blomf. Gloss. on Ἀesch. Ag. 323. says that in *partem* is similarly used by Horace Epod. ii. 39. Quod si pudica mulier in *partem* juvet domum: but there it means in her turn, in her department.

1449. παρασπίζουσα, according to the derivation, attending at her side as a shield-bearer, here simply accompanying her: so above 1181. παρασπιτὰς πυκνοὺς, numerous attendants, followers. Herc. Fur. 1090. τόξα τ' ἔσπαρται πέδῳ, "Α πρὸν παρασπίζουστ' ἐμοῖς βραχίονιν, Ἐσωξε πλευράς.

προδόντ' ἀδελφῷ φιλ. τάτω. στέρνων δ' ἄπο  
φύσημ' ἀνεὶς δύστλητον' Ετεοκλῆς ἄναξ  
ἥκουσε μητρὸς, κάπιθεις ύγρὸν χέσαι,  
φωνὴν μὲν οὐκ ἀφῆκεν, οὐμάτων δ' ἄπο  
προσεῖπε δακρύοις, ὥστε σημῆναι φίλ. a. 1455  
οἵ δ' ἦν ἔτ' ἐμπνους, πρὸς καστυγήτην ίδαν,  
γραιῶν τε μητέρ', εἶπε Πολυνείκης τάδε·  
ἀπωλόμεσθα, μῆτερ, οἰκτειρώ θὲ σὲ,  
καὶ τὴνδ' ἀδελφὴν, καὶ καστυγήτου νεκτόν·  
φίλος γὰρ ἐγχρήστης ἐγένετ', ἀλλ' ὅμως φίλ. os. 1460  
δάφνον δέ μ', ὡς τεκοῦσα, καὶ σὺ, σύγγονε,  
ἐν γῇ πατρῷα, καὶ πόλιν θυμουμένην  
παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχω  
χθονὸς πατρῷας, καὶ δόμους ἀπώλεσα.

1452. φύσημα—δύστλητον Schol.,  
δυσέκπνευστον. Potter: *with pain his  
gasping breath Eleocles drew.*

1453. “λυγρὰν Ald. sed ὑγρὰν Schol.,  
Grot. C. K. L. Leidenses, M. P. R.”  
Porson. The Schol. explains it: ὑγρὰν  
ὑπὸ τοῦ αἵματος, in which Valck. co-  
incides. Brunck adopts Heath's interpre-  
tation, *manum flexilem*, i.e. *nondum  
sensu et motu carentem*: referring to  
Soph. Antig. 1237. where Haemon  
“*Ηρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑ-  
γρὸν Ἀγκῶν'* ἔτ' ἐμφρων παρθένον προσ-  
πτύσσεται. In our passage Potter's  
translation seems the true one:—  
*Stretched forth his hand moist with  
the dews of death: his clammy hand.*

1454. Thus Iphigenia in Aesch. Ag.  
231. ἔβαλλ' ἔκαστον θυτήρων Ἀπ' ὄμ-  
μάτων βέλει φιλοίστῳ, where Blomf.  
in the Gloss., among other passages,  
quotes Eur. Iph. A. 1245. *Ίδον, σιωπῶν  
λίσσεται σ' ὅδ', ὡς πάτερ.*

1456. “ὅδ' ἦν—πρὸς καστυγήτων δ'  
Ald. The emendation belongs to  
Valck.” Porson.

1460. Musgrave suggests φίλοις, a  
reading which Elmsley has adopted, on  
Bacch. 202. The Schol. thus explains  
the line: φίλος γὰρ ὀν ἀπὸ τῆς φύσεως,

ἔχθρος ἐγένετο τῇ γνώμῃ: cf. 1666.  
Εἴπερ γε πόλεως ᔁχθρὸς ἦν, οὐν ᔁχθρὸς  
ἄν. Valck. compares Tibullus iii. 6,  
56. *Perfidia, sed quamvis perfida, cara  
tamen.* A writer in the Class. J. xii. i.  
p. 26. quotes the words of Shakspeare  
in Jul. Cæsar: ‘ Strike as thou didst  
at Cæsar; for I know, When thou  
didst hate him worst, thou lov'dst him  
better Than ever thou lov'dst Cassius.’

1463. “γοῦν for δῆ, the Aldine read-  
ing, is in all MSS. and in Teles in Sto-  
baeus xxxviii. p. 233, 47.” Porson.

τοσόνδε—χθ. πατρ. Thus Oedipus  
says in Soph. Oed. C. 788. *Ἐστιν δέ  
παισι τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λα-  
χεῖν τοσοῦτον, ἐνθανεῖν μόνον.* Cf. Ho-  
rat. Carm. i. 28.

1464. “Teles either from error or  
design, in order to cavil at Euripides,  
adds the following verse: καὶ γῆς φίλης  
ὄχθοισι κρυφθῶ καὶ τάφω. But no se-  
narius is found in tragic writers, in  
which the spondee in the fifth foot is so  
divided, as that καὶ is the second part  
of that foot: [See Hec. p. 14.] with  
the exception of Aesch. Suppl. 274.  
Χρανθεῖσ’ ἀνῆκε γαῖα μήν καὶ δάκη,  
which any one can see is corrupt. The  
edd. of Aldus and Robortellus have

ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χερὶ, 1465  
 μῆτερ τίθησι δ' αὐτὸς ὄμμάτων ἔπι·  
 καὶ χαίρετ', ἥδη γάρ με περιβάλλει σκότος.  
 ἀμφα δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον.  
 μήτηρ δ' ὅπως εἰσεῖδε τήνδε συμφορὰν,  
 ὑπερπαθήσασ', ἥρπασ' ἐκ νεκρῶν ξίφος, 1470  
 κάπραξε δεινὰ, διὰ μέσου γάρ αὐχένος  
 ἀλεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις  
 θανοῦσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.  
 ἀνῆξε δ' ὁρθὸς λαὸς εἰς ἔριν λόγων,  
 ἡμεῖς μὲν, ὡς νικῶνται δεσπότην ἐμὸν, 1475  
 οἱ δ', ὡς ἐκεῖνον· ἦν δ' ἔρις στρατηλάταις,  
 οἱ μὲν, πατάξαι πρόσθε Πολυνείκην δοῦ;

μηνεῖται ἄκη. Valck. compares a line from the Excerpta of Grotius p. 465. ἐν γῆς φίλοις μυχοῖσι κρυφθῆναι καλὸν, and correctly reads φίλης, as Casaubon on Laertius iv. 25. had read, where the passage occurs." Porson.

καὶ δόμους ἀπώλεσα. Schol. καὶ εἰ τυν δόμους τῆς γῆς, ἀντὶ τοῦ τὴν θασίδειαν, ἀπέβαλον.

1465. Cf. Hec. 430. Med. 1029. Hom. Il. A. 452. οὐ μὲν σὺ γε πατήρ καὶ πότνια μήτηρ Ὅσσε καθαιρήσουσι θανόντι περ.

1469. "Valck. has edited ἐσεῖδε from some MSS." Porson.

1470. "ἐκ νεκροῦ Ald. ἥρπασεν νεκροῦ Grot. ἐκ νεκρῶν most MSS." Porson. See the note on 423. The death of Jocasta is represented differently by Sophocles: see ΟΕδ. T. 1254.

1472. The Schol. appears to have read ὄθει in the imperf.; explaining it by ὄθησεν, ἐνέβαλε τὸ ξίφος.

ἐν δὲ τοῖσι. "The Schol. notices a various reading, σὺν τέκνοισι δέ." Porson. See Med. 16.

1474. Cf. Virg. AEn. v. 450. Con-surgunt studiis Teucri et Trinacria pubes; It clamor cælo.

Eurip. Phæn.

1475. ἡμεῖς μὲν, sc. λέγοντες, or ἐρίζοντες λόγοις, which is to be supplied from εἰς ἔριν λόγων in the preceding line, we maintaining, that our master was the conqueror, &c., an instance of the nominative absolute, on which see v. 290. Cf. Herod. i. 82.

ὡς νικῶντα δ., the accus. absolute, which is of frequent occurrence with the particle ὡς: Eur. Ion 964. ΠΡ. Σοὶ δ' εἰς τί δέξῃς ἥλθεν ἐκβαλεῖν τέκνον; ΚΡ. Ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γύνον: Rhes. 14. Σάλπιγγος αὐδὴν προσδοκῶν καραδόκει, Ὡς οὐ μενοῦντά μ'. Xen. Anab. i. 3, 15. ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω. See Matth. Gr. Gr. § 569, 2. Elmsley on Eur. Heracl. 693. explains the distinction between the gen. and accus. absolute to be this: that the former expresses the mere fact, the latter the opinion of some one respecting it.

1477. οἱ μὲν, sc. λέγοντες, according to the Schol., or ἐρίζοντες ἔλεγον, according to Hermann on Viger p. 700.

Πολυνείκην. Brunck on ΟΕδ. C. 375. observes that Πολυνείκη is more Attic,

οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι.  
 καν τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα,  
 οἱ δ' εἰς ὅπλ' ἥσσον· εὖ δέ πως προμηθίᾳ 1480  
 καθῆστο Κάδμου λαὸς ἀσπίδων ἐπι.  
 καφθημεν οὕπω τεύχεσιν πεφραγμέον  
 'Αργεῖον εἰσπεσόντες ἔξαιφνης στρατόν.  
 κούδεις ὑπέστη πεδία δ' ἔξεπιμπλασαν  
 φεύγοντες· ἕρρει δ' αἷμα μυρίον νεκρῶν, 1485  
 λόγχαις πινόντων· ὡς δ' ἐνικῶμεν μάχῃ,  
 οἱ μὲν Διὸς τρόπαιον ἴστασαν βρέτας,  
 οἱ δ' ἀσπίδας συλᾶντες 'Αργείων νεκρῶν,  
 σκυλεύματ' εἴσω τειχέων ἐπέμπομεν.  
 ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα 1490  
 νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.  
 πόλει δ' ἀγῶνες οἱ μὲν εὔτυχέστατοι  
 τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.

being contracted from the Ionic termination in *ea*. Elmsley (Quart. Rev. xiv. p. 453.) is of opinion that proper names ending in *ης*, make the gen. in *eos* only; and that the metre nowhere requires *ην* in the accus. See Dr. Brasse on (Ed. C. l. c.

1482. ἔφθημεν<sup>2</sup> Ἀργ. στρατὸν εἰσπεσόντες ἐξ., we gained an advantage over the Argive army by our sudden attack. Herod. iv. 135. ἔφθησαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, came to the bridge long before the Persians. See Matth. Gr. Gr. § 553. and 253.

1485. " μυρίων Ald. μυρίον King from MSS.; for thus the Ms. Cant. has from an emendation, also C. L. and the Leyden. In J. the word is omitted altogether." Porson. " Proprie μυρίον adhibetur de fluidis ἐπὶ τῶν μυρομένων· μυρίον αἷμα, μυρίον ὑδωρ, μυρίον οἶδμα, Αpoll. Rh. iii. 1123. τὸ δὲ μυρίον ἐκ Διὸς

ὑδωρ Λῆξεν ἄμ' ἡελίῳ : iv. 1765. κεῖθεν δ' ἀπτερέως διὰ μυρίον οἶδμα λιπόντες. Eleganter in epigrammate Μυρία—μύρατο Καλλιόπα. Parum distat Homericum καδδ' ἔχος οἱ χύτο μυρίον δφθαλμοῖσιν in Il. Η. 282. notum μυρία κλαυσταὶ." Valek.

1487. " ἔστησαν J. and a Bodleian, not so correctly." Porson. Ιστασαν, were erecting: the imperf. as ἐπέμπομεν. Cf. 583. 1265.

1490. τοὺς θανόντας——νεκρούς. Brunck defends this pleonasm by references to Hom. Il. Η. 409. Οὐ γάρ τις φειδὼ νεκύων κατατεθνεώτων. Eur. Suppl. 526. Νεκροὺς δὲ τοὺς θανόντας —Θάψαι δικαιῶ.

1491. " φίλοις Ald. and several Miss. But Brunck φίλοις from his *membranæ*; and this Scaliger had quoted on Varro p. 131. (140. ed. pr.) and seems to have read in a Ms. noticed by Burton." Porson.

Xo.

οὐκ εἰς ἀκοὰς ἔτι δυστυχία  
δάματος ἦκει πάρα καὶ λεύσσειν  
πτώματα νεκρῶν τριστᾶν ἥδη  
τάδε πρὸς μελάθρους, κοινῷ θανάτῳ  
σκοτίαν αἰῶνα λαχόντων.

1495

Ay.

οὐ προκαλυπτομένα  
Βοστρυχάδεος ἀβρὰ παρηῖδος,  
οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάρους  
φοίνικ', ἐρυθημα προσώπου,  
αἰδομένα, φέρομαι Βάκχα νεκύων,

1500

1494. *εἰς ἀκοὰς*, subaud. *μόνον*: as below 1510. Cf. Med. 652. 735. Hec. 1103. Soph. Antig. 543. *Λόγοις δ' ἐγώ* φιλοῦσαν οὐ στέργω φίλην.

1495. “*δώματων* Ald. and a portion of the MSS. *δώματος* Grot. C. L. the second Leyden, the four Bodleian, perhaps also K. R. Again I have given *καὶ* for *γὰρ* from the traces of the Florentine Ms. *παρακελέύσειν*.” Porson. Cf. 1546. *πάρα γὰρ στενάχειν, καὶ τάδε ἄυτεῖν*. Soph. El. 790. *νῦν γὰρ οἰμῶξαι πάρα*.

1496. “*σώματα* J. and again *ἥδη τριστῶν* M.” Porson. Thus below 1579. *σώματα νεκρῶν*: but we have in Androm. 650. οὐ πεσθήματα Πλεισθ’ Ἐλλάδος πέπτωκε δοριπετῆ νεκρῶν.

1498. *σκοτίαν αἰῶνα*: *αἰών* is generally masc.; it is fem. in 1537. *μονάδ' αἰώνα διάζουσα*: in Homer Il. X. 58. *αὐτὸς δὲ φίλης αἰώνος ἀμερῆς*: and in Hesiod Sc. 331. *γλυκερῆς αἰώνος ἀμέρης*. “*Σκοτίαν αἰῶνα* more poético pro *σκότον αἰώνιον, aeternas tenebras sortiti.*” King.

1499. “*οὐ προσκαλυπτομένα* Ald. and below (1536.) with many MSS. *προσκλαίω*. Grotius corrected both errors. In Athenaeus i. p. 4. B. *προκαλυπτομένα*.” Porson.

1500. “*βοστρυχάδεα* Athen. *βοστρυχάδεος* R. whence probably some may join the two lines into one hexameter and read *βοστρυχάδεος*. Apollonius Rhodius ii. 679. has used the expression

*πλοχμοὶ βοτρυδεντες*. *Βότρυς* also for *βόστρυχος* is read in an epigram Anthol. HSt. v. p. 394. and in another vii. p. 464. But this use seems of a later date than the time of Euripides. Eustathius on Od. A. p. 1420, 64=61, 22. cites the whole passage, as it is edited, with the exception of *προκαλυπτομένη*.” Porson.

ἀβρὰ παρηῖδος, for *παρηῖδα ἀβρὰν βοστρυχάδη*. “It rarely happens that the gen. of a subst. masc. or fem. is accompanied by the adj. in the neuter. Soph. Ant. 1209. Τῷ δ' ἀθλαῖς ἄσημα περιβαλλει βοῆς “Ερποντι μᾶλλον ἀσσον, for *βοὴ ἄσημος*. Eur. Hel. 985. “Ασοι παρέλιπεν ἥδε τῶν λόγων, φράσω, for *οὐδὲ λόγους*, where a Ms. has *τῷ λόγῳ*. Xen. Cyrop. viii. 3, 41. *ἥκει δέ τις ἢ τῶν προβάτων λελυκωμένα φέρων, ἢ τῶν βοῶν κατακεκρημανισμένα*. This accords with the *strata viarum* of Virgil. Cf. Soph. OEd. T. 261.” Matth. Gr. Gr. § 442, 4.

1503. “*αἰδομένα* Ald. but King has given *αἰδομένα* from K. and thus J. M. In Burton’s note *αἰδομένα* ought, it seems, to be read. Again in 1505. I should prefer *στολίδος — τρυφάν*.” Porson.

*Βάκχα νεκύων*: “*Αἴδος Βάκχα* occurs in Hec. 1054. Hipp. 550. Herc. F. 1091. King thus well expresses the sense of this passage when divested of its poetical redundancy: *Non velo genas; non, ut virgines solent, rorcor ne-*

ηράδεμνα δικοῦσα κόμας ἀπ' ἔμας,  
στολίδα προκόεσσαν ἀνεῖσα τρυφᾶς, 1505  
ἀγεμόνευμα νεκροῖσι πολύστονον.

αἴ αἱ, ίώ μοι.

ἄ Πολύνεικες, ἔφυς ἄρ' ἐπώνυμος.

ώ μοι μοι, Θῆβαι

σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνω φόνος 1510

Οἰδιπόδα δόμου ὥλεσε, κραυθεὶς

αἴματι δεινῷ, αἴματι λυγρῷ.

τίνα δὲ προσωδὸν,

ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ

*erubescam; feror ut Furia, passis capillis, deposita tunica, dux funeris luctuosa.*

1505. στολίδα κρ.—τρυφᾶς Paraphr. ἀφεῖσα τὴν ἀνθηρὰν στολὴν, τὴν ἄρμόζουσαν τῇ τρυφῇ, τὴν ἀπὸ κρόκου βεβαμένην: the idiom is similar to that in Eur. Hipp. 802. Βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο, i. e. τὸν ἄρμόζοντα τῇ ἀγχόνῃ. Theocritus introduces this custom of loosening the garments as an indication of grief on the death of Adonis, Idyll. xv. 134. Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι, Στήθεις φαινομένοις, λιγυρᾶς ἀρξώμεθ' ἀοιδᾶς. Saffron-colored robes appear to have been usually worn by females: Aesch. Ag. 230. speaking of Iphigenia, Κρόκου βαφᾶς δ' εἰς πέδον χέουσα. Aristoph. Lys. 42. Τί δ' ἀν γυναικες φρύνιμον ἔργασατο, \*Η λαυτρὸν αὖ καθῆμεθ' ἔξηνθισμέναι, Κροκωτὰ φέρουσαι. See Hec. 466.

1506. ἀγεμόνευμα. Schol. ἑαυτὴν λέγει προηγήτειραν τῶν νεκύων: see above 298. Porson on Orest. 1051. Soph. Antig. 756. γυναικὸς ἀνδούλευμα. "Sic ap. Latinos operae pro operarii. Tacit. Hist. i. 2. plenum exiliis mare. Juvenal iii. 84. Usque adeo nihil est, quod nostra infantia cœlum Haasit. Inscriptio ap. Gruter. et Castell. et Spon. p. 37. Hujus Nympha loci, sacri custodia fontis." Blomf. S. c. Th. 599.

Ovid Ep. Her. i. immundæ cura fidelis haræ, i. e. qui curam gerit.

1507. "αἱ some four MSS. μοι twice Ald. and some MSS. Again ίώ 1508. and ίώ μοι 1509. some MSS., but not Aldus." Porson.

1508. ἐπώνυμος. See the note on v. 645.

1510. οὐκ ἔρις, i. e. οὐ μόνον ἔρις: cf. 1494.

φόνω φ. " Of two substantives, one is put in the dat., in order to express the long continuance of a condition, in which one thing is succeeded by another of the same kind, with the omission of the prep. σύν. Hesiod. Th. 742. ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θύελλῃ, storm upon storm. Soph. OEd. T. 175. ἀλλον δ' ἀν ἀλλφ προσίδοις—ορμενον ἀκτὰν πρὸς ἐσπέρου θεού. El. 236. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ, —μὴ τίκτειν σ' ἄταν ἄταις." Matth. Gr. Gr. § 400. g.

1511. "Οἰδιπόδα Aldus with some MSS. here and below 1519. but others correctly. MSS. vary between κραυθεὶς the reading in Aldus and κραυθεῖς. Some notice both readings." Porson. Aesch. Prom. 910. πατρὸς δ' ἀρὰ Κρόνου τότ' ἡδη παντελῶς κραυθήσεται, shall be consummated.

1513. " Grotius has added δὲ, which is found in C." Porson.

- δάκρυσι, δάκρυσιν, ὡ δόμος, ὡ δόμος, 1515  
 ἀνακαλέσομαι,  
 τρισσὰ φέρουσα τάδ' αἴματα σύγγονα,  
 ματέρα καὶ τέκνα, χάρματ' Ἐρινύος ;  
 ἡ δόμον Οἰδιπόδα πρόπταν ὥλεσε,  
 τᾶς ἀγρίας ὅτε 1520  
 δυσξύνετον ξυνετὸς μέλος ἔγνω,  
 Σφιγγὸς ἀοιδοῦ σῶμα φονεύσας.  
 ίώ μοι πάτερ  
 τίς Ἑλλὰς, ἢ τίς βάρβαρος,  
 ἢ τῶν πάροιθεν εὐγενετῶν ἔτερος 1525  
 ἐτλα κακῶν τοσῶνδ'  
 αἴματος ἀμερίου  
 τοιάδ' ἄχει φανερά ;

1515. "Aldus and Grotius omit the second ὡ." *Porson*.

1517. "This is a most certain emendation of Musgrave's for αἴματὰ, which Aldus and the codex Augustanus exhibit. In most we find τ. φ. τάδε σώματα, in K. and the second Leyden, as King has edited, τ. φ. γε σώματα, others even more corruptly." *Porson*. Αἷμα in the plural occurs both in Euripides and in Aeschylus: the sense that it here bears, a bloody corse, is unusual; unless this may be an instance of the abstract for the concrete, (see v. 1506.) these three murders for murdered persons: the plural of αἷμα in the latter meaning is found in Aesch. Choëph. 638. τῶν θ' αἵμάτων παλαιτέρων Τίνει μύσος Χρόνω κλυτὴ βυσσόφρων Ἐρινύς.

1521. "δυσξύνετον ξυνετὸν μέλος ἔγνω Ald. But δυσξύνετον the Schol. and the codices Augustani: ξυνετὸς in the greater number of MSS. ἔγνως Grot. and most MSS., erroneously, for as yet she is not addressing her father. The σ adhered from the line following. Hesychius: Τπορράπτεις

λόγους. συντίθης: where lest any one should fancy this to be a various reading of Alcest. 548. let him erase the σ which is erroneously repeated, and change the ν into the similar letter ν." *Porson*. Cf. 1745.

1523. "μοι once Ald. twice K. R. πάτερ correctly. King μάτερ (correct μάτερ) from some MSS.; erroneously: μάτερ ed. Valck." *Porson*.

1524. 'ΕΛΛÀS for 'ΕΛΛΗΝΙΚΗ: see above 1240. Eur. Med. 536.

"ἢ Ald. and most MSS. without τίς, τίς without ἢ the membræ: whence Brunck has edited ἢ τίς." *Porson*.

1525. "προτάροιθεν Ald. and a great many MSS.; but King has edited πάροιθεν from some; properly, in my opinion. The line, as I have arranged it, is an iambelegus." *Porson*.

1526. "τόσων δι Ald. but τόσωνδ' or τοσῶνδ' most MSS." *Porson*.

1527. This line if transposed to follow v. 1525. would be more in place; the order is: ἢ (τίς) ἔτερος αἵματος ἀμερίου τῶν πάρ. εὐγ. ἐτλα τοιάδ' ἄχ. φ. τ. κ.; of mortal race.

τάλαιν, ὡς ἐλελίζω *μέτρον*  
τὶς ἀρ' ὄρνις, ἢ δρυὸς ἢ

1530

ἐλάτας ἀκροκόμοις *μέτρον*

ἀμφὶ κλάδοις ἔζομένα,

μονομάτορος ὁδυρμοῖς ἔμοις

ἀχήσει ξυνωδός;

ν αἰ̄λινον αἰάγμασιν ἢ

τοῖσδε προκλάω,

1535

1529. “ἐλελίζει Aldus, many MSS. and Eustathius on Il. A. p. 125, 28=94, 37. ἐλελίζω Leidd. C. and others: οὐ ἐλελίζω Brunck, partly from conjecture.” Porson. ‘Ἐλελίζω from ἐλελέν, which the Schol. on Ἀesch. Prom. 876=902. explains to be θρηνῶδες ἐπίφεγμα, and equivalent to the exclamation φεῦ, φεῦ. “Verbi sonus, gementi lusciniæ vel hirundini proprius, fecit, ut sequentia Tragico venirent in mentem: invocat in Euripidis Helena 1115. Chorus τὰν ἀοιδοτάταν ὅρνιθα μελωδὸν, Ἀηδόνα δαιρυθέσσαν” “ἘΛΘ’ ὁ διὰ ζουθᾶν γενύων ἐλελίζομένα Θρήνοις ἐμοῖς ξυνεργός. Cf. Aristoph. Av. 209.” Valck. Virg. Geo. iv. 511.

1530. “τὶς τ’ ἀρ’ Barnes from C., with which a few others coincide. Grotius has added ἢ before δρυδς, which most MSS. sanction.” Porson.

1531. ἀκροκόμοις Schol. τοῖς κατ’ ἄκρον κομῶσιν. Blomfield on Ἀesch. Pers. 517. thinks this a corrupt reading for ἀβροκόμοις, citing Iph. T. 1099. φοίνικα θ’ ἀβρόκομον: Ion 920. φοίνικα παρ’ ἀβρόκομον: in both which places however ἀβροκόμαν is the usual reading.

1532. “Sometimes the case, which is governed of the prep., does not express the thing about which something else is, but that which is about the latter, e. g. ἀμφὶ πυρὶ στῆσαι τρίποδα, *to set on the fire, so that this blazes round the tripod.* Thus ἀμφὶ

κλάδοις ἔξεσθαι, *to surround with boughs, [rather to be surrounded] between boughs.*” Matth. Gr. Gr. § 583. b. See Orest. 1459.

1533. “μονομάτερος Ald. and a great portion of the MSS.; μονομάτωρ Grot. μονομάτερ Flor. M. and, I believe, others. Brunck δύνρυμῶν ἐμῶν, merely to avoid the certain emendation of Musgr. in the following line, ἀχήσει for ἀχέσει: ἄχασι two MSS. according to Burton.” Porson. Μονομάτορος ὁδυρμοῖς ἔμοῖς, for ὁδυρμοῖς ἐμοῦ μον., an elegant idiom, of frequent occurrence both in Greek and Latin writers. See above, v. 30. and the note on Hec. 430. θανούσῃς ὅμμα συγκλείσει τὸ σὸν. Thus Horace Sat. i. 4, 22. cum mea nemo Scripta legat vulgo recitare timentis. Ovid Her. v. 45. Et flesti, et nostros vidisti flentis ocellos. Martial Ep. vii. 50. Si tenet absentis nostros cantatque libellos.

μονομάτορος. *The compounds of μόνητρος*, observes Blomfield in the Gloss. Ἀesch. Prom. 90., and he might have added those of πατήτρ, *invariably end in ωρ, not ηρ:* as σιδηρομάτωρ, μονοσμήτωρ, προμάτωρ, (above 687. 842.) δυσμήτωρ, ἀμήτωρ, (above 676.) παμμήτωρ. δυσμήτωρ, &c. But in Od. Ψ. 97. we read Μῆτηρ ἐμὴ, δύσμητερ, ἀπτήνεα θυμὸν ἔχονσα, an exception probably to be admitted for the sake of the antithesis. So in Ἀesch. Cho. 309. ὁ πάτερ αἴνοπατερ.

μονάδ' αἰῶνα διάξουσα, τὸν ἀεὶ<sup>τίν'</sup> ξειβομένοις δακρύοις.

τίν' ιαχήσω;

τίν' ἐπὶ πρῶτον ἀπὸ χαίτας  
σπαραγμοῖς ἀπαρχὰς βαλῶ;  
ματέρος ἡμᾶς διδύμοις  
γάλακτος παρὰ μαστοῖς,

ἢ πρὸς ἀδελφῶν

οὐλόμεν<sup>τινίς</sup> αἰκίσματα δισσῶν;  
ὅτοι, ὅτοι. λεῖπε σοὺς δόμους,

ἀλαὸν ὄμμα φέρων, πάτερ  
γεραιὲ, δεῖξον, Οἰδιπόδα,

σὸν αἰῶνα μέλεον· ὃς ἐπὶ δάμασιν  
ἀέριον σκότον ὄμμασι σοῖς βαλάν,

ἔλκεις μακρόπνουν ζωάν.

κλύεις, ὡς κατ' αὐλὰν ἀλαίνων,  
γηραιὸν πόδα δεμνίοις  
δύστανος ιαύων;

1540

1545

1550

1537. "Aldus and many edd. incorrectly accentuate thus, μόνα δ." Porson.

1538. "δακρύοις τίν" is Musgrave's correction. MSS. have either δάκρυσιν or, as Aldus, δακρύουσιν." Porson.

1540. "πρῶτον Grot. accidentally, I suppose; for no other editor seems to have found it in the MSS." Porson.

ἀπὸ χαίτας—ἀπαρχάς. Tearing off the hair was a customary mode of expressing sorrow for the dead: thus in II. Ψ. 135, at the funeral of Patroclus, θριξὶ δὲ πάντα νέκυν καταείνον, ἢ ἐπέβαλλον Κειρόμενοι: cf. 141, 146. See Potter's Grec. Antiq. vol. ii. p. 197.

1542. "ματέρος Aldus, and ἐν διδύμοις, instead of which Brunck has adopted the conjecture of King, ἢ διδύμοις. But in J. ἐν is well omitted."

Porson.

1545. "νεκρῶν Ald. but δισσῶν most MSS." Porson. αἰκίσματα, disfigurements, wounds.

1546. "ὅττοι but once in Aldus: λεῖπε Aldus: λίπε some MSS. and all below 1696. as in Aldus; but Valck. on Hipp. 34. properly reads λεῖπε." Porson.

1548. "Οἰδίπου Aldus." Porson. Οἰδιπόδα is from a nom. Οἰδιπόδης.

1551. "μακρόπνουν the edd. of Barnes and King from some MSS." Porson. Cf. 1722. μακρόπνουν ζωάν, a life in which the breath is drawn with difficulty, full of groans.

1552. Reiske and Schäfer propose to punctuate thus: ὡς κατ' αὐλὰν ἀλαίνων γηραιὸν πόδα, δεμνίοις —: which seems preferable. On the construction, see v. 1427.

1554. "Scaliger noted δύστανος for

## ΟΙΔΙΠΟΤΣ.

- 1555
- τί μ', ὃ παρθένε, Βακτρεύμασι  
τυφλοῦ ποδὸς ἐξάγαγες εἰς φῶς  
λεχήρη σκοτίων ἐκ θαλάμων,  
οἰκτροτάτοις δακρύοις,  
πολιὸν, αἰθέρος ἀφανὲς εἴδωλον,  
ἢ νέκυν ἔνερθεν,  
ἢ πτανὸν ὄνειρον ;
- 1560
- Αν. δυστυχὲς ἀγγελίας ἔπος οἴσει,  
πάτερ οὐκέτι σοι τέκνα λεύσσει  
φάος, οὐδ' ἄλοχος, παραβάκτροις  
ἄ πόδα σὸν τυφλόπουν θεραπεύμασιν 1565  
αἰὲν ἐμόχθει, πάτερ, ὃ μοι.
- Οι. ὃ μοι ἐμᾶν παθέων  
πάρα γὰρ στενάχειν, καὶ τάδ' ἀύτεῖν.  
τρισσαὶ ψυχαὶ ποίᾳ μοίραι,  
πῶς ἔλιπον φῶς, τέκνον, αὔδα. 1570
- Αν. οὐκ ἐπ' ὄνειδεσιν, οὐδ' ἐπιχάρμασιν,

δύσταρον from a Ms., and Valck. conjectured it. The Mss. have removed the same error above 1336." Porson.  
1555. "τὶ δ' some Mss. and 1556.  
ἐξάγεις D. R." Porson.

1559. ἀφ. εἴδ. Soph. ΟΕδ. C. 109.  
οἰκτείρατ' ἀνδρὸς Οἰδίποιν τόδ' ἄθλιον  
Ἐλδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμασ. Apoll. Rh. ii. 197. of Phineus, ὁρθωθεὶς δ' εὐνῆθεν, ἀκήριον ἡὗτ' ὄνειρον,  
Βάκτρῳ σκηπτόμενος. Ἐσχ. Ag. 82.  
τό θ' ὑπεργήρων, φυλλάδος ἥδη Κατακαρφομένης, τρίποδας μὲν δδὸς Στελχεῖ, παιδὸς δ' οὐδὲν ἀρείων Ὁναρ ἡμερόφαντον ἀλαίνει. See v. 1737. below.

1563. "King has added ὃ before πάτερ; and in the following lines critics have committed many errors in order to form an anapestic system." Porson.

1564. "ἢ παρὰ βάκτροις Ald. παρα-

βάκτροις Cant. J. & is transposed by C. Cant. J. K. L. M. τυφλὸν most Mss., but τυφλόπουν with Aldus J. K." Porson. See 1722.

1565. "θεραπεύμασιν ἐμόχθει, i. q. ἐμόχθει θεραπεύοντα." Scholes. Παρὰ in composition implies comparison, similitude, or equality: παραβάκτροις θ. therefore means with attentions that supplied the place of the staff with which he then supported and guided his steps: thus Hecuba (v. 280.) says of Polyxena, ἦδη ἀντὶ πολλῶν ἐστί μοι παραψυχὴ. Πόλις, τιθήη, βάκτρον, ἡγεμῶν δδοῦ.

1567. "ἢ μοι μοι Ald. some omit ἐμᾶν." Porson.

1568. "στενάζειν many Mss.; others, with Aldus, omit καὶ, which Grotius has restored." Porson.

1570. "I have given this for φάος, ἢ τέκνον." Porson.

ἀλλ' ὁδύναισι λέγω σὸς ἀλάσταρ,  
ξίφεσιν βρίθων,

καὶ πυρὶ, καὶ σχετλίαισι μάχαις,  
ἐπὶ παιᾶς ἔβα τοὺς σοὺς, ὃ πάτερ.

1575

Oι. ὡς μοι αἴσι. Αν. τί τάδε στενάχεις;

Oi. ὡς μοι τέκνα. Αν. δι' ὁδύνας ἀν ἔβας,  
εἰ τὰ τέθριππά γ' ἐσ ἄρματα λεύσσων  
ἀελίου, τάδε σώματα νεκρῶν

όμηματος αὐγαῖς ἐπενάμας.

1580

Oi. τῶν μὲν ἐμῶν τεκέων φανερὸν κακόν

ἀ δὲ τάλαιν' ἄλοχος τίνι μοι, τέκνουν, ὥλετο μοίρᾳ;

An. δάκρυα γοερὰ φανερὰ πᾶσι τιθεμένα,  
τέκεσι μαστὸν ἔφερεν, ἔφερεν,

ἰκέτις ἰκέταν αἰρομένα.

1585

εῦρε δ' ἐν Ἡλέντραισι πύλαις τέκνα,

λωτοτρόφον κατὰ λείμακα, λόγχαις  
κοινὸν ἐνυάλιον

1577. δι' ὁδύνας ἀν ἔ., you would be affected with grief: Eur. Alc. 893. δι' ὁδύνας ἔβας, σάφ' οἰσθα. See above, v. 20.

1580. "αὐγαῖς σαῖς Aldus and several MSS.; but Valck. has discarded σαῖς on the authority of the second Leyden." Porson.

1581. 2. "Thus Aldus has correctly divided these lines into two dactylies, a tetrameter and hexameter. On the suggestion of Markland on Suppl. 649—659., Brunck has edited ἀ δὲ τάλαιν' ἄλοχος τίνι, τέκνου, ὥλετο μοίρᾳ; Most harmonious verses truly! King has omitted δὲ, on the authority of the Ms. K., as if the Doric α for η could possibly be shortened." Porson.

1584. μαστὸν ἔφερεν: the imperfect sense must be here noticed; she had intended to employ that pathetic action in appealing to her sons, but found that the fatal wounds had been

inflicted before her arrival: see above, 1443. The following parallel passages are supplied by Blomfield in the Gloss. on Aesch. Choeph. 884. where Clytaemnestra thus appeals to Orestes: ἐπίσχεις, ὃ πᾶι, τόνδε δ' αἰδέσται, τέκνον, Μαστὸν, πρὸς ϕ σὺ πολλὰ δὴ βρήξων ἄμα Οὐλοισιν ἐξήμελξας ἐντραφὲς γάλα. Eur. Or. 519. ἐπεὶ τίν' εἶχες, ὃ τάλαιν, ψυχὴν τότε, "Οτ' ἐξέβαλλε μαστὸν, ἰκετεύοντα σε, Μῆτηρ; cf. ibid. 829. Electr. 1205. In Hom. Il. X. 80. ('Εκάβη) Κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε, Καλ μιν δακρυχέουσον' ἔπεια πτερέντα προσηύδα. 'Εκτορ, τέκνον ἐμδὸν, τάδε τ' αἴδεο, καλ μ' ἐλέποσον Αὐτῆν εἰ ποτέ τοι λαθικῆδέα μαζὸν ἐπέσχον, Τῶν μυῆσαι, φίλε τέκνον.

1585. "ἰκέταν Aldus, with several MSS. (agreeing with μαστόν:) ἰκέτιν Grot. D.K. For αἰρομένα Cant. αἱρομένα, Schol. δρομένα." Porson.

μάτηρ, ὥστε λέοντας ἐναύλους,  
μαρναμένους, ἐπὶ τραύματιν αἴματος 1590  
ἢδη ψυχρὰν λοιβᾶν, φοίσαν,  
ἄν ἔλαχ' Αἴδας, ὥπατε δ' "Αἴρη.  
χαλκόνοργοτον δὲ λαβοῦσα νεψῶν πάρα φάσγανον,  
εἰσω  
σαρκὸς ἔβαψεν, ἄγχει δὲ τέκνων ἐπεστὸν ἀμφὶ τέκ-  
νοισι.

πάντα δ' ἐν ἄματι τῷδε συνάγαγεν 1595  
ἄμετέροισι δόμοισιν ἄχηθεος,  
ὡς πάτερ, ὃς ταῦτα τελευτᾷ.

1589. "Musgrave conjectures δμαύλους. No alteration appears to me to be necessary, but if any, λέοντε συναύλω would be better." *Porson.*

1590. μαρναμένους agrees with τέκνα in sense, not in construction: see v. 1303.

1591. ψυχρὰν λοιβᾶν, dependent upon ἔντε, in apposition to τέκνα. Cf. ALC. 363.

1594. "ἔβαψεν, which Valck. first restored for ἔπεμψεν, is found in the Bodleian MSS. according to Burton, in C. D. J. L. the first Leyden, and M. Examples of this verb have been already produced by others from Ἀesch. Prom. 862. (δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.) Ag. 1011. Soph. Aj. 94. Lycoph. 1121. and elsewhere. Eustathius on Od. Z. p. 1554, 7=250, 36. τὸ δὲ εἶσι κατ' ὄβρεος, ἀττικὴν ἔχει σύνταξιν\* ὡς καὶ τὸ, κατὰ σπλάγχνων ἔβαψε ξίφος. Again ἔγχι, which most edd. have, Canter first edited from conjecture, Grotius probably from MSS., for D. K. L. have it; ἔγχη C. ἔγχει M. ἔχι Cant. as a various reading; ἔχη August. Laud. ἔχει membr., out of which Brunck has made ἔγχει, but reads by transposition τέκνων δ' ἔγχει, on account of the metre forsooth, which is not the least improved by this expedient. Musgrave also, from regard to the metre, conjectured λόγχη. The fact is that they were

desirous to make the anapests perfect; and therefore gave themselves a great deal of unnecessary trouble both here and in other places. Since however Aldus, one of the Baroccian MSS., Cant. and J. have ἔχει, and again Aldus, with almost all MSS., τέκνοισι (or τέκνοισιν), I have so edited, and arranged the words in two hexameters. If however you give the preference with Brunck to ἔγχει, read ἔβαψεν." *Porson.* Thus *tinguo* in Virg. Æn. xii. 357. *dextræ mucronem extorquet, et alte Fulgentem tinguit jugulo.*

1595. "ἡματι Ald. and μῆτηρ above 1589. Some MSS. give the Doric form in both places: ἄματι as a various reading Cant. Aldus and most MSS. put ὡς πάτερ at the end of this verse; Grotius, K. and the second Leyden, below." *Porson.*

1596. "δώμασιν not a few of the MSS." *Porson.* The reading preferred by Porson makes a dactylic tetrameter acatalectic similar to the preceding.

1597. "δς τδε Aldus and almost all MSS. δστε Grotius; δς γε K. and the second Leyden: δς τάδ' ἐπιτελευτᾳ one of the Baroccian MSS. I have edited ταῦτα for τάδε, which words are very frequently confounded. Above 393. ἀτὰρ τί τάδε Cant. J. and M. as a various reading; below 1775. ἀτὰρ τί τάδε Cant." *Porson.*

- Χο. πολλῶν κακῶν ὑπῆρξεν Οἰδίπου δόμοις  
τόδ' ἦμαρ· εἴη δ' εὔτυχέστερος Βίος.
- Κρ. οἴκτων μὲν ἥδη λήγεθ', ὡς ᾧδα τάφου 1600  
μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων  
ἀκούσοντος ἀρχὰς τῆσδε γῆς ἔδωκέ μοι  
Ἐπεοκλέης παῖς σὸς, γάμων <sup>ποντικῶν</sup> Φερνᾶς διδοὺς  
Αἴμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.  
οὐκοῦν σ' ἐάσω τήνδε γῆν οἰκεῖν ἔτι. 1605  
σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μή ποτε,  
σοῦ τήνδε γῆν οἰκοῦντος, εῦ πράξειν πόλιν.  
ἄλλ' ἐκκομίζουν· καὶ τάδ' οὐχ ὕβρει λέγω,  
οὐδ' ἔχθρος ἦν σοι, διὰ δὲ τοὺς ἀλάστορας  
τοὺς σοὺς, δεδοικώς μή τι γῆ πάθη κακόν. 1610  
Οι. ἦ μοῖρ', ἀπ' ἀρχῆς ὡς μὲν ἔφυσας ἄθλιον,  
καὶ τλῆμον', εἴ τις ἄλλος ἀνθρώπων ἔφει.

1598. “κατῆρξεν Aldus and the membranæ: ὑπῆρξεν almost all MSS. Valckenaer has edited from the first Leyden, πολλῶν ὑπῆρξεν Οἰδίπου κακῶν δόμοις, but the other arrangement is better, as is evident from Electra 213. which he himself quotes: πολλῶν κακῶν “Ελλησιν αἴτιαν ἔχει. But the origin of the mistake is evident from J. πολλῶν ὑπῆρξε κακῶν Οἰδίπου. Moreover δόμος Scal. τέκνοις one of the Baroccian and J.” Porson. “Ποὺς makes in the gen. ποδός: words, however, compounded with ποὺς, make in Attic που, and in the accus. πουν, as πολύπους—που, Οἰδίπους, τρίπους.” Matth. Gr. Gr. § 72. p. 84.

1601. “τῶνδε without δ' Aldus and some MSS.; τῶνδε δ', Οἰδίπου, λόγον Scal. from a Ms. as I suppose.” Porson. Elmsley has restored Οἰδίπους as the vocative throughout the Ο. Ed. Tyr. in every instance, whether before a vowel or consonant.

1603. “παῖς σὸς for σὸς παῖς all MSS.; also the Florentine according to Burton, although omitted by Valck.” Porson.

1606. “Valck. cites the passage from the Phœnissæ of Accius in Nonius under the word *vastescant*: ‘Jussit proficisci exilium quovis gentium, Ne scelere tuo Thebani vastescant agri.’” Porson.

1607. Elmsley on Soph. Ο. Ed. C. 177. p. 116. observes: “Nisi abundat μὴ, legendum πρᾶξαι.” See Med. 726. 1148. for the reasons of this change.

1609. “σὸς Aldus; σοł most MSS.” Porson.

1612. “τλῆμον D. which may seem to confirm the conjecture of Valck. ἂ τλῆμον.” Porson.

εἴ τις ἂ ἀνθρ. ἔφει, if any man ever was: “εἴτις ἄλλος, εἴπερ τις, et ὡς ἄλλος οὐδεὶς permuntantur in istiusmodi loquendi formulis. Aesch. Ag. 943 (=907. Bl.) εἴπερ τις, εἰδώς. Soph. Ο. Ed. T. 1128 (=1108.) εἴπερ τις ἄλλος, πιστός: Ο. Ed. C. 1657. εἴ τις βροτῶν, Θαυμαστός. Callim. H. in Del.

161. νῆσος—λιπαρή τε καὶ εὐθοτος, εἴ νύ τις ἄλλη. Theocr. Id. xi. 38. Συρίσθεν δ' ὡς οὗτις ἐπίσταμαι ὅδε Κυκλώπων.” Valck. Blomfield (Gloss. Aesch. Ag. l. c.) adds the following

ὅν καὶ πρὸν εἰς φῶς μητρὸς ἐκ γονῆς μολεῖν,  
ἄγονον Ἀπόλλων Λαῖώ μ' ἐθέσπισε  
φονέα γενέσθαι πατρὸς, ὃ τάλας ἔγω. 1615  
ἐπεὶ δὲ ἐγειρόμην, αὐτὸς ὁ σπείρας πατήρ  
κτείνει με, νομίσας πολέμιον πεφυκέναι·  
χεῦν γὰρ θανεῖν νν ἐξ ἐμοῦ πέμπει δέ με,  
μαστὸν ποιοῦντα, θηρὸν, ἄθλιον, βοσάν·  
οὐ σωζόμεσθα· Ταρτάρου γὰρ ὥφελεν 1620  
ἐλθεῖν Κιβαιεὺν εἰς ἕβυσσον χάσματα,  
οἵς μ' οὐ διώλεσ', ἀλλὰ δουλεῦσαί τέ μοι

examples from prose writers where the insertion of *καὶ* is to be noticed : Herod. iii. 2. εἰ γάρ τινες καὶ ἄλλοι, τὰ Περσέων νόμιμα ὅρθως ἐπιστέαται καὶ Αἴγυπτοι. Xen. Cyr. v. 1, 6. εἰ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κύρος ἄξιός ἐστι θαυμάζεσθαι. Brasse on Soph. Ed. C. 733. (πρὸς πόλιν δὲ ἐπίσταμαι Σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος μέγα : ) supplies also Thuc. i. 70. καὶ ἄμα, εἰπερ τινὲς καὶ ἄλλοι, ἄξιοι νομίζουμεν εἶναι τοῖς πέλας φύγοις ἐπενεγκεῖν. "Αλλος is sometimes omitted, as in Soph. Ed. C. II. cc. Trach. 8. ὄνκον "Αλγιστον ἔσχον, εἴτις Αἰτωλὸς γυνή.

1613. " δν falls under suspicion on account of μ' in the following line. We meet indeed with ἦν—τῆνδε twice in Androm. 651. 710. but both passages seem corrupt. I would read with an interrogation, οὐκ, καὶ πρὸν εἰς φῶς. Again μητρὸς is omitted in Cant. J. M. In Cant. and M. ἔτι is added at the end, which if you admit, you will put a comma after γονῆς, and take ἔτι ἄγονον together. But ἔτι sometimes is attributable to the liberality of transcribers, as below 1634. οὐκ ἔτι ἐστὶ μοι D. Valckenaer correctly renders ἄγονον, nondum natum, from the imitation of the passage by Aristophanes Ran. 1214. ὄντινά γε, πρὸν φῦναι μὲν, 'Απόλλων ἔφη Ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγονέναι. Zenodotus in an epigram in Diog. Laertius vii. 30. εἰ δὲ πάτρα Φοίνισσα, τίς δ

φθόνος ; ἦν καὶ δ Κάδμος. For ἦν Suidas under Κάδμος has δν. Read, εἰ δὲ πάτρα Φοίνιξ σὺ, τίς δ φθόνος ; οὐ καὶ δ Κάδμος Κεῖνος, ἀφ' οὐ γραπτὰν Ἐλλὰς ἔχει σελίδα ; " Porson. The reading which Fr. H. Bothe has admitted into his text is worthy of notice, if not the true one: δ καὶ, πρὶν κ. τ. λ. quare, itaque. See 156. 270.

1617. κτείνει με, attempts to kill me : Soph. Ed. C. 992. εἰ τίς σε τὸν δίκαιον αὐτὸς ἐνθάδε Κτείνοι παραστάς. Cf. 1413. 1636.

" δυσδαλμονα Ald. πεφυκέναι Grotius, and, I think, all the MSS." Porson.

1619. "ἀθλίαν C. D. K. L. Leidd." Porson.

1622. " In this corrupt passage I have retained the reading of Aldus : δουλεύσεται μοι K. the acute over ευ being obliterated ; δουλεύσεται μοι J. with ε written over ai ; δουλεύσεται τε με the membr.; Valck. conjectures δουλεύσοντά τοι; Musgrave δουλεύσαι μέ τοι, which Brunck has edited. Again δαλμῶν Πόλυθον ἔξεδωκεν the first Leyden ; Πόλυθον ἔξεδωκεν without δαλμῶν C. D. L. and four Bodleian. Πρὸς Πόλυθον ἔξεδωκεν K. Leid. sec. ; δέδωκε membr. I read, ἀλλὰ δουλεύσοντα με Μοῖρ' ἔξεδωκε Πόλυθον ἀμφὶ δεσπότην. Μοῖρ' in the beginning of a line, with an elision, occurs [in Soph. Ed. C. 1546=1537.] in the Telephus of Moschion in Stobaeus Ecl. Phys. p. 127. Grot. ὃ καὶ θεῶν κρατοῦσα καὶ

δαιμών ἔδωκε Πόλυβον ἀμφὶ δεσπότην.

κτανὰν δ' ἐμαυτοῦ πατέρ' ὁ δυσδαιμών ἔγώ,  
εἰς μητρὸς ἥλθον τῆς ταλαιπώρου λέχος,

παιδάς τ' ἀδελφοὺς ἔτεκον, οὓς ἀπώλεσα,  
ἀρὰς παραλαβὼν Λαῖον καὶ παισὶ δούς.

οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκ' ἔγώ,  
ῶστ' εἰς ἔμ' ὄμματ' εἴς τ' ἐμῶν παιδῶν βίον

ἄνευ θεῶν του ταῦτ' ἐμριχανησάμην.

εἰεν· τί δράσω δῆθ' ὁ δυσδαιμών ἔγώ;

τίς ἡγεμών μοι ποδὸς ὀμαρτήσει τυφλοῦ;

ἢδ' ἡ θανοῦσα; ζῶσα γ' ἂν, σάφ' οἰδ' ὅτι.

ἄλλ' εὔτεκνος ξυνωρίς; ἄλλ' οὐκ ἔστι μοι.

θυητῶν μόνη Μοῖρ', ὁ λιταῖς ἄτρωτε  
δυστήνων βροτῶν, Πάντοιμος ἀνάγκη,  
στυγρὸν ἡ κατ' αὐχένα Ἡμῶν ἐρείδεις  
τῆσδε λατρείας ξυγόν· where Grotius  
had properly added ὁ, but Schow p.  
152. with his usual knowledge of me-  
tre had discarded it. Again the origi-  
nal reading was πᾶν τὸ λῆμ' ἀνάγκης,  
from whence Grotius made out πᾶν  
τλῆμ', by inventing a new word.  
Ruhnen H. in Cer. 217. correctly  
cites τῆσδε for τῆς τε. Πάντοιμος  
ἀνάγκη occurs in an epigram Anthol.  
i. 47, 4. p. 69. HSt. iii. p. 239. Brunck.  
ἀσχήμων ἔνδεια καὶ δι πάντοιμος ἀνάγ-  
κη. In that passage Brunck changed  
the word αἰσχήμων, which was not  
Greek, into another, no better, αἰσχρή-  
μων." Porson. The change of δαιμών  
into Μοῖρ' is not clearly explained:  
the introduction also of another nomi-  
native after ἄλλα embarrasses the  
sense; and moreover how can Oedipus  
be said δουλεύσαι ἀμφὶ Πόλυβον? Per-  
haps the reading may have been in one  
line: ἄλλα δουλεύσαντί τῷ, for τινὶ,  
and in the next Ζῶντ' ἔξεδωκε οἱ Σώστας  
μὲν ἔδωκε.

1630. " Illud τού, τῷ, Sophocli  
longe frequentissimum et Atticis, multi-  
to rarius invenietur in Euripide, apud  
Æschylum rarissime, nunquam occur-  
Eurip. Phæn.

rit apud Homerum." Valck. "This  
and the five following lines are omitted  
in the Florentine Ms., on account of  
the word *βίον* at the end of 1629.  
1635." Porson.

1631. " εἰεν is used adverbially in  
the sense of the Latin *esto*, well, be it  
so! and appears to have been retained  
in the language of common life from  
the old εἴε for εἴη, with ν ἐφελκ.: for  
the sense requires the singular. It  
occurs chiefly in Plato and Aristophanes."  
Matth. Gr. Gr. § 211, 3.  
It is not of rare occurrence in Euripi-  
des; for Blomfield in the Gloss. on  
Æsch. Cho. 645. has given twenty  
references.

1633. " ζῶσα γὰρ Aldus, the mem-  
branæ and others. But ζῶσα γ' ἂν not  
a few, as Grotius and King have given:  
ζῶσα γὰρ ἂν one Baroccian." Porson.  
On σάφ' οἰδ' ὅτι in the end of a clause,  
see Med. 959.

1634. " ἄλλὰ is used in alternate  
brief objections and answers, with an  
ellipsis of πότερον οἱ ἄρα:—ἐπὶ τὴν  
εἰρήνην; ἄλλ' ὑπῆρχεν ἀπασιν' ἄλλ' ἐπὶ<sup>1</sup>  
τὸν πόλεμον; ἄλλ' αὐτοὶ περὶ εἰρήνης  
ἔβουλενεσθε. Dem. pro Cor. p. 233,  
12. ed. Reisk." Hoogeve. Part. p. 3.  
ed. Seager.

ἀλλ' ἔτι νεάζων αὐτὸς εὔροιμ' ἀν Βίου; 1635  
 πόθεν; τί μ' ἄξδην ἂδ' ἀποκτείνεις, Κρέον;  
 ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξα βαλεῖς.  
 οὐ μὴν ἐλίξας γ' ἀφεῖ σὸν χεῖρας γόνου  
 κακὸς Φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς  
 οὐκ ἀν προδοίην, οὐδέ περ πράσσων κακῶς. 1640

Kę. σοί γ' εὖ λέλεκται, γόνατα μὴ χράζειν ἐμὰ,  
 ἐγὼ δὲ ναίειν σ' οὐκ ἐσαιρέμ' ἀν χθόνα.  
 νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεών  
 ἥδη κομίζειν· τὸν δὲ Πολυνείκους νέκυν

1636. πόθεν; Hec. 611. ὡς μὲν ἀξία, πόθεν; how is it possible? Schol. οὐδαμῶς, nihil minus. Αρδην, utterly: akin to the Lat. *e medio tollere*.

1638. "Thus Aldus and most MSS. Valck, has edited οὐ μήν γ' ἐλίξα, Brunck has omitted γ' on the authority of the *membranæ* and three other MSS.; both incorrectly. *The particle γε is often added in the same sentence with ἀλλὰ μήν, καὶ μήν, οὐδὲ μήν, οὐ μήν, but never, except with the interposition of another word*, as I have briefly noticed on Hec. 403—399. [1206. "The reason of this is not difficult to discover. The enclitic must follow the word to which it refers; but it has no connexion with μήν." Schaf.] Eurip. Alope in the Etym. M. p. 420, 16. οὐ μήν σύ γ' ἡμᾶς τὸν τεκόντας ἥδεσω: οὐ μή is improperly edited. Soph. CEd. T. 987. καὶ μήν μέγας γ' ὅφθαλμὸς οἱ πατρὸς τάφοι. This the metre requires, for the second syllable of *μέγας* is short; and thus some one conjectured in the London ed. a. 1746. but Brunck overlooked it. Aristoph. Av. 639. καὶ μήν μὰ τὸν Δῃ οὐχὶ νυστάξειν ζτι"Ωρα"στὸν ἡμῖν: Plutarch in Nicias p. 528. A. cites it thus, νυστάξειν ΓΕΠΩΩΡΑ"στὸν ἡμῖν. Erase the *ω* which is incorrectly repeated, and change Π into ΤΙ; you will then have, νυστάξειν γ' ζτι"Ωρα"στὸν ἡμῖν. Chionides in Suidas under Ἀγνος: καὶ μήν μὰ τὸν Δῃ οὐδὲν ἔτι γέ μοι δοκῶ: the vulgar reading has τε for γε. Cycl.

541. καὶ μήν λαχνῶδες γ' οὖδας ἀνθηρᾶς χλόης, not λαχνῶδες τοῦδας, which is a crasis altogether inadmissible. In Euripides Electr. 982. the reading undoubtedly is, Καὶ μήν γ' ἀμύνων πατρὶ, δυστεψῆς ἔσει. But Reiske reads excellently καὶ μή γ' ἀμύνων. The lines following correct thus: ΟΡ. ἔγώ δὲ μητρὶ τοῦ φόνου δώσω δίκας. ΗΛ. τῷ δ' αὐτῷ, πατρών διαμεθεῖς τιμωρίαν." Porson.

1639. Valck. compares the words of Oedipus to Creon in Statius Theb. xi. 688. 'an expectas, ut pronus, supplice dextra Sternar; et immittis domini vestigia quæram?' Also those of Andromache to Hermione v. 190. θυμὸς δ' ἔμαυτὴν οὐ προδοῦσ' ἀλώσομαι.

1641. "Thus Valck. correct γ for σοὶ τ'. Porson. On the verb χράζειν, see Med. 497. Hesych. χράζει προσάπτει, ψηλαφᾶ.

1643. Elmsley on CEd. T. 717. proposes to correct this line thus: νεκρῷ δὲ τώδε, τὸν μὲν κ. τ. λ. the accus. absolute: as Hom. Il. Γ. 211. ἄμφῳ δ' ἔξομένω, γεραρώτερος ἡεν Ὁδυσσεύς. See Hec. 1167.

1644. "Ald. and MSS. τώδε δ' θς (τόν δ' θς Ald.) πέρσων πόλιν Πατρίδα σὺν ἄλλοις ἥλθε Πολυνείκους νέκυν where since σὺν ἄλλοις is very tame, King conjectures σὺν ὄπλοις, which Brunck has adopted. Valckenaeur defends the vulgar reading by Herc. Fur. 1166. ἥκω σὺν ἄλλοις, οἱ παρ' Ἀσωποῦ ροᾶς Μένουσιν ἔνοπλοι. But

ἐκβάλετ' ἄθαπτον τῆσδ' ὅρων ἔξω χθονός. 1645  
 κηρύζεται δὲ πᾶσι Καδμείοις τάδε·  
 ὃς ἀν νεκρὸν τόιδ' ἡ καταστέφων ἀλῶ,  
 ἡ γῆ παλύπτων, θάνατον ἀνταλλάξεται.  
 σὺ δ', ἐκλιποῦσα τριπτύχων θρήνους νεκρῶν,  
 κόμιζε σαυτὴν, Ἀντιγόνη, δόμων ἔσω· 1650  
 καὶ παρθενεύου, τὴν ιοῦσαν ἡμέραν  
 μένουσ', ἐν ᾧ σε λέκτρον Αἴμονος μένει.

Av. Ὡ πάτερ, ἐν οἷσις κείμεθ' ἄθλιοι κακοῖς·

there σὸν ἄλλοις is not put absolutely: σὸν διπλοῖς therefore ought to be received, were not the entire clause spurious. For who has used the expression πόλιν πατρίδα? Then Creon issues his commands with exceeding brevity, and does not stop to give his reasons. Besides if he had given a reason for depriving Polynices of burial, he would also have given a reason for honoring Eteocles, as he does in Aesch. S. c. Th. 1015—1032. Soph. Antig. 194—206. Nor is it extraordinary that this passage should be interpolated, when an entire line from Soph. Antig. 29. has crept into every Ms. after 1648: ἐὰν δ' ἀκλαυτον, ἄταφον, οἰωνοῖς βοράν. For ηδὴ J. has δμῶας." Porson.

1645. "ἐκβάλετ' ἄταφον Barnes, from conjecture, instead of the reading in Aldus ἄθαπτον. And indeed ἄθαπτον is in all the MSS.: ἐκβάλετ', as Valck. has edited, in the Bodleian, Cant. J. L. Again κηρύζεται Ald. Cant. J. M., from which κηρυξάτω might be conjectured, understanding κήρυξ; but κηρύζεται is better, is found in other MSS., and is explained in the Schol. by κηρυχθήσεται." Porson. Cf. Hec. 813. Med. 336.

1647. καταστέφων Schol. κοσμῶν εἰδόθαις γὰρ στέφειν τοὺς νεκρούς. Hec. 571. οἱ μὲν αὐτῶν τὴν θανούσαν ἐκ χερῶν Φύλλοις ἔβαλλον. Tro. 1143. πέπλουσιν ὡς περιστείλης νεκρὸν Στεφάνους θ.

1648. θ. ἀνταλλάξεται Schol. ἀντὶ τῆς ταφῆς λήψεται, shall have in return for his pains.

1649. "τριπτύχων Ald. τριπτύχους Grot. and most MSS. νεκρῶν γόoulos Ald. θρήνους νεκρῶν many MSS." Porson.

1651. παρθενεύου Schol. ἐν τῷ παρθενῶνι μένε: cf. 1280.

"Εἰσιοῦσαν Ald. membr. ἐπιοῦσαν Grot. and most MSS.; which I am surprised that Valck. should have left without correction; that Brunck should, is no wonder. The opinion of Markland and Heath, that this word may be pronounced as a trisyllable, is nothing to the purpose. For this is never the case, except in the vowel ε, and that not universally, for instance ἡδέως and πρακτέον are never contracted into a dissyllable. I have edited therefore from the lib. P. ιοῦσαν, considering that the tragic writers would not use the expression ἐπιοῦσαν ἡμέραν, as too closely resembling prose; but that transcribers would be very likely to write so. Thus for τῆς ἐπιούσης ἔλπιδος in Aristoph. Thesm. 877. the Schol. on Hec. 225. cites τῆς ἐπιούσης ἡμέρας. But when the tragic writers use the word ἐπιοῦσαν, they express ἡμέραν by a circumlocution, as Med. 356. εἰ σ' ἡ 'πιοῦσα λαμπτὰς ψύχεται θεοῦ. Rhes. 331. πέποιθα δεξεὶς τούπιδν σέλας θεοῦ. Euripides in Stobaeus cxii. p. 499. Grot. οἱ τὴν ἐπιστείχουσαν ἡμέραν ιδεῖν Ποθοῦσ". In Rhesus 995. both the verb and the noun are altered: ἡμέραν ἐλευθέραν Ἀκτίνα τὴν στείχουσαν ἥλιον φέρειν. Thus ἥλιον τέλλοντος for ἀνατέλλοντος Soph. El. 699." Porson.

1653. "Thus Valck. has edited for ἄθλοις." Porson. Schaefer defends the

ώς σὲ στενάζω τῶν τεθυηκότων πλέον.

οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δὲ οὐ βαρύ·  
ἀλλ’ εἰς ἄπαντα δυστυχῆς ἔφυς, πάτερ. 1656

ἀτάρ σ’ ἐρωτῶ τὸν νεώστι κοίρανον,

τί τόνδ’ υβριζεις πατέρες ἀποστέλλων χθονός;

τί θεσμοποιεῖς ἐπὶ ταλαιπώρῳ νεκρῷ;

Κρ. Ἐπεοκλέους βουλεύματ’, οὐχ ἡμᾶν, τάδε. 1660

Αν. ἄφρονά γε, καὶ σὺ μαρὸς ὃς ἐπίθου τάδε.

Κρ. πῶς; τάντεταλμέν’ οὐ δίκαιον ἐκπονεῖν;

Αν. οὐκ, ἦν πονηρά γ’ ἢ κακῶς τ’ εἰρημένα.

Κρ. τί δέ; οὐ δίκαιος ὅδε κυσίν δοθήσεται;

Αν. οὐκ ἔννομον γὰρ τὴν δίκην πράσσεσθε νιν.

Κρ. εἴτερ γε πόλεως ἔχθρος ἦν, οὐκ ἔχθρος ὁν.

Αν. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.

Κρ. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.

fatter reading by Orest. 352. κύκλῳ γὰρ εἰλιχθεῖσαν ἀθλίους κακοῦς Οὐπάτω-  
κοτ’ ἄλλην μᾶλλον εἶδον ἐστίαν. Tro.  
504. τὸ λοίσθιον δὲ θριγκὸς ἀθλίων κα-  
κῶν.

1654. Cf. *Aesch.* S. c. Th. 327. φθί-  
μενόν τοι προλέγω Βέλτερα τῶνδε πράσ-  
σειν.

1657. τὸν ν. κοίρ. This ironical use  
of the article is noticed Med. 273.  
Thus Oedipus in his address to Creon,  
Soph. *Oed.* C. 991. εἰ τίς σε τὸν δίκαιον  
αὐτίκ’ ἐνθάδε Κτείνοι παραστάς.

1658. τόνδε—πατέρι, δεικτικῶς, as  
below 1679. τῆσδε μητρός.

1661. “Scaliger had noted ἐπίθου,  
and Valck. edited it from C. for ἐπεί-  
θου.” *Porson.*

1662. “ἐκτελεῖν most MSS. with  
Grotius; but ἐκτελεῖν, if I mistake not,  
is not a word suited to Euripides. The  
MSS. J. M. and the membr. retain the  
Aldine reading ἐκπονεῖν.” *Porson.*

1663. “πονηρά τ’ Ald. which is  
good in itself. But the reading of the  
MSS. is better.” *Porson.*

1664. Eur. *Heracl.* 1050. εἴτα χρὴ  
κυσίν δοῦναι κτανόντας. *Ili.* II. A.

4. αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν Οἰ-  
ωνοῖσι τὸ πᾶσι. Virg. *Aen.* ix. 485.  
Heu! terra ignota canibus data præda  
Latinis Alitibusque jaces!

1665. πράσσεσθαί τινα δίκην, sumere  
pasas ab aliquo: a construction fre-  
quent in prose writers: Demosth. 845,  
4. εἰ ἐπεπράγμην Ἀφοβον τοῦτον τὴν  
δίκην. See Matth. Gr. Gr. § 411, 4.

1666. οὐκ ἐ. ὥν, Paraphr. ήτοι οὐκ  
δοφείλων εἶναι ἔχθρος. Cf. 1640.

1667. Paraphr. οὐκ ἔδωκεν οὖν τῇ  
ἀποβάσει τὴν κόλασιν; δαίμονα δέ φησι  
τὸν ἐξ εἱμαρμένης καὶ δαίμονος θάνατον.  
Schol. τύχην δὲ τὴν κατὰ τὸν πόλεμον  
συντυχίαν (cf. Med. 1005.) οὐκοῦν  
φησὶν ἀρκεσθῆτι τῷ θανάτῳ, νῦν ἔτυχεν  
αὐτὸν ἐν τῷ πολέμῳ ἀνατλῆναι. Δαί-  
μων has the same meaning in Eur.  
Alc. 936. γυναικὸς δαίμονος εὐτυχέστε-  
ρον Τούμον νομίζω, the death, fate, lot.  
See Monk’s note. The expression  
ἔδωκε τὸν δαίμονα seems to originate  
from the usual one διδόναι δίκην: he  
has met his fate.

1668. τῷ τάφῳ i. e. τῇ ἀταφῇ: see  
Med. 963.

- Αν. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς;  
 Κρ. ἀταφος ὅδ' ἀνὴρ, ὡς μάθης, γεγήσεται. 1670  
 Αν. ἐγώ σφε θάψω, κανὸν ἀπεινέπη πόλις.  
 Κρ. σαυτὴν ἄρδ' ἐγγὺς τῷδε συνθάψεις νεκρῶ.  
 Αν. ἀλλ' εὐκλεές τοι δύο φίλω κεῖσθαι πέλας.  
 Κρ. λάζυσθε τήνδε, κεῖς δόμους κομίζετε.  
 Αν. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ. 1675  
 Κρ. ἔκριν' ὁ δαιμῶν, παρθέν', οὐχ ἀ σοὶ δοκεῖ.  
 Αν. κάκεινο κένοιται, μὴ φυβρίζεσθαι νεκρούς.  
 Κρ. ὡς οὕτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν.  
 Αν. ναὶ πρὸς σὲ τῆσδε μητρὸς Ἰοκάστης, Κρέον.  
 Κρ. μάταια μοχθεῖς, οὐ γὰρ ἀν τύχοις τάδε. 1680  
 Αν. σὺ δ' ἀλλὰ νεκρῶ λουτρὰ περιβαλεῖν μ' ἔα.  
 Κρ. ἐν τοῦτ' ἀν εἴη τῶν ἀπορρήτων πόλει.  
 Αν. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας Βαλεῖν.  
 Κρ. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. 1684  
 Αν. ὁ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύζομαι.  
 Κρ. οὐκ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις.  
 Αν. ἦ γὰρ γαμοῦμαι ζῶσα παιδὶ σῷ ποτέ;  
 Κρ. πολλὴ σ' ἀνάγκη ποι γὰρ ἐκφεύξει λέχος;

1670. "Aldus has edited ὅδ' ἀνὴρ, and thus the greater part of the MSS. In K. and the second Leyden ἀνὴρ ὅδ'. But the former reading is to be retained, with the addition alone of the article. The first syllable of ἀνὴρ is never long, except when it makes ἀνέρος in the gen. But since the Attics never employ ἀνέρος in iambics, trochaics, or anapestics, it necessarily follows that they always make the first syllable of ἀνὴρ short." *Porson.*

1671. Thus in *Æsch. S. c. Th. 1030.* Antigone says, ἐγώ σφε θάψω, καμὲ κινδύνῳ βαλῶ: and in *Soph. Ant. 71.* ἀλλ' ἴσθ' δποιά σοι δοκεῖ· κεῖνον δ' ἐγώ Θάψω· καλὸν μοι τοῦτο ποιούσῃ θανεῖν. Φίλη μετ' αὐτοῦ κείσομαι, φίλους μέτα, "Οσια πανουργήσασ".

1672. "ἀν for ἄρ" Aldus, contrary to almost all MSS." *Porson.* Valek. compares Soph. Aj. 1108. Καὶ σοὶ προφωνῶ τόνδε μὴ θάπτειν, δπως Μῆ, τόνδε θάπτων, αὐτὸς εἰς ταφὰς πέσης.

1678. "σῶμ' for τῷδ' Grot. K. Leid. sec." *Porson.* Cf. Med. 609.

1681. σὺ δ' ἀλλὰ, at least: see Hec. 391. λουτρά: cf. 1339. Hec. 609.

1683. Cf. Tro. 1240. τελαμῶνιν ἔλκη τὰ μὲν ἐγώ σ' λάσομαι.

1686. "If, with Brunck, you approve of οὐδ', the conjecture of Heath, place a comma after νέκυν 1684. For κτήση J. gives κτήσεις, which hints at the Attic form κτήσει: γέον Ald. γέοις Grot. and MSS." *Porson.*

1688. "πολλὴ γ' many MSS. Either reading is good. [Cf. Med. 1009.]

- Αν. νὺξ ἄρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν.  
 Κρ. εἶδες τὸ τόλμημ' οἷον ἐξωνείδισεν; 1690  
 Αν. ἵστω σίδηρος, ὅρκιόν τ' ἐμοὶ ξίφος.  
 Κρ. τί δ' ἐκπροθυμεῖ τῶνδ' ἀπηλλάχθαι γάμων;  
 Αν. ξυμφεύζομαι τῷδ' ἀθλιωτάτῳ πατρὶ.  
 Κρ. γενναιότης σοι, μαρξία δ' ἔνεστί τις.  
 Αν. καὶ ξυνθανοῦμαί γ', ὡς μάθης περιαιτέρω. 1695  
 Κρ. ίθ'. οὐ φονεύσεις παῖδ' ἐμόν' λεῖπε χθόνα.  
 Οι. ὦ θύγατρε, αἰνῶ μέν σε τῆς προθυμίας.  
 Αν. ἀλλ' εἰ γυμοίην, σὺ δὲ μόνος φεύγεις, πάτερ;  
 Οι. μέν' εὔτυχοῦσαι τάμ' ἐγὼ στέρξω κακά.  
 Αν. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ; 1700  
 Οι. πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδω.  
 Αν. ὁ δ' Οἰδίπους ποῦ καὶ τὰ ιλεῖν' αἰνίγματα;

Again *Δαναΐδῶν* many edd. which Valck. corrected." Porson. The latter would be from *Δαναΐδαι*, the sons of *Danaus*; but *Δαναΐδων* is from *Δαναΐδες*, the daughters of *Danaus*. Their history is alluded to by Horace Od. iii. 11.

1690. This line is addressed to the Chorus. Paraphr. εἶδες οὖλαν τολμηρὰν τὴν καύχησιν ἐκανχήστατο; for ὄντειδος in the sense of a *bouast*, see above 835.

1691. "ὅρκιον δέ μοι C. which Valck. approves. So indeed Eustathius has it, who thus cites this line with an extraordinary error, at II. K. p. 809, 15=730, 23. Υστώ Ζεύς, ὅρκιον δέ μοι ξίφος: [this arose from Soph. Ant. 181. Υστώ Ζεύς δ πάνθ' ὅρῶν ἀεὶ.] But he quotes the entire verse, as it is edited, at II. A. p. 92, 12=69, 21." Porson. Cf. Aesch. S. c. Th. 525. ἔμνυσι δ' αἰχμὴν ἦν ἔχει.—"H. μὴν λαπάξειν ἄστυ Καδμείων βίᾳ διός.

1692. "Aldus and some MSS. ἀπαλλάχθαι, the augment being omitted." Porson.

1696. "Ald. λίπε. Brunck has edited λεῖπε, with the sanction of Valck. on Hipp. 34." Porson. Here Creon leaves the stage.

1697. (ἐνεκα) τῆς πρ. Soph. El. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλαίας στυγῶ. Eur. Iph. A. 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. See Matth. Gr. Gr. § 345. Αἰνῶ must be understood to convey a gentle ex-postulation. See Med. 59.

1699. στέρξω, *I will bear contentedly*: Orest. 1022. οὐ σῆγ', ἀφεῖσα τοὺς γυναικέλους γόνους, Στέρξεις τὰ κραυθέντα; Soph. Ed. C. 7. στέργειν γὰρ αἱ πάθαι με, χῶ μακρὸς ξυνῶν Χρόνος διδάσκει.

1701. "θανῶν for πέδω D. Flor. Laud. membr." Porson.

1702. Cf. Herc. F. 1418. δ κλειδὸς Ἡρακλῆς ποῦ, κεῖνος ὄν; Suppl. 127. τὸ δ' Ἀργος ὑμῖν ποῦ στίν; ή κόμποι μάτην; Virg. Æn. v. 391. ubi nunc nobis Deus ille, magister Nequidquam memoratus, Eryx? Cf. Hec. 620.

- Οι. ὅλωλ· ἐν ἥμαρ μ' ἄλβισ', ἐν δ' ἀπώλεσεν.  
 Αγ. οὐκουν μετασχεῖν κάμε δεῖ τῶν σῶν κακῶν;  
 Οι. αἰσχρὰ φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. 1705  
 Αγ. οὐ σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ.  
 Οι. προσάγαγε νῦν με, μητρὸς ὡς φαύσω σέθεν.  
 Αγ. ἴδου, γεραιᾶς φιλτάτη ψαῦσον χερί.  
 Οι. ὁ μῆτερ, ὁ ξυνάρρ άθλιωτάτη.  
 Αγ. οἴκτρὰ πρόκειται, πάντ' ἔχουσ' ὁμοῦ κακά. 1710  
 Οι. Ἐτεοκλέους δὲ πτῶμα, Πολυνείκους τε ποῦ;  
 Αγ. τώδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας.  
 Οι. πρόσθετος τυφλὴν χέρ' ἐπὶ πρόσωπα δυστυχῆ.  
 Αγ. ἴδου, θανόντων σῶν τέκνων ἀπτου χερί.  
 Οι. ὁ φίλα πεσῆματ' ἀθλὶ ἀθλίου πατρός. 1715  
 Αγ. ὁ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.  
 Οι. νῦν χρησμὸς, ὁ παῖ, Λοξίου περάίνεται—  
 Αγ. ὁ ποῖος; ἀλλ' ἦ πρὸς κακοῖς ἐρεῖς κακά;  
 Οι. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον.  
 Αγ. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται; 1720

1703. "Mss. omit  $\mu'$ , and are followed by Valck. and Brunck; but others with Aldus more properly retain it. For  $\delta$  C.  $\epsilon\nu\theta$ , Schol.  $\eta\delta$ , which Valck. unreasonably rejects, as not suited to a tragic writer. See Hec. 327. In Aesch. Pers. 492. Robortellus gives  $\eta\delta$  for  $\epsilon\tau\epsilon$ .  $\delta\lambda\beta\iota\sigma\epsilon\nu$  Ald." Porson. Hec. 285.  $\tau\delta\nu$  πάντα δ' ὅλβον ἥμαρ ἐν μ' ἀφείλετο. Virg. AEn. x. 508. Hæc te prima dies bello dedit, hæc eadem aufert. Ovid. Fast. ii. 235. Una dies Fatiōs ad bellum miserat omnes, Ad bellum missos perdidit una dies.

1704. "δὴ κάμε Ald. and some Mss. δεῖ κάμε others; others correctly κάμε δεῖ, as Grotius." Porson.

1705, 6. "Valck. conjectured αἰσχρὸν and γενναῖον, which Brunck has

edited; needlessly, in my opinion. In Aldus γενναῖα, badly." Porson.

1708. "γεραιᾶς φιλτάτης Ald. φιλτάτη or φιλτάτη the Bodleian, C. D. L. and the first Leyden; and thus I have edited. Valck. prefers γεραιᾶ φιλτάτης." Porson.

1710. πρόκειται: this verb is peculiarly applied to a corpse: Soph. Aj. 1059. θανόντες δὲ προκείμεθ αἰσχύστης μόρῳ. Eur. Alc. 1031. σὺ δ' οὐκ ἔφραξες σῆς προκείμενον νέκυν Γυναικός.

1712. ἐκτάδην κ. See Med. 585.

1717. χρησμὸς Λ. Cf. Soph. CEd. C. 88.

1718. "δ., ποῖος C. (sic.)" Porson. See above, 719.

ἀλλ' ἦ, an interrogative formula, Hipp. 936. ἀλλ' ἦ τις εἰς σὸν οὓς με διαβαλλὼν ἔχει;

Οι. ιερὸς Κολωνὸς, δῶμα τ' ἵππίου θεοῦ.  
ἀλλ' εἴσα, τυφλῷ τῷδ' ὑπηρέτει πατρὶ,  
ἐπεὶ προθυμεῖ τῆσδε κοινοῦσθαι φυγῆς.

- Αγ. Ἡρεγε χεῖρα φίλαν,  
πάτερ γεραῖ, πομπίμαν  
ἔχων ἔμ', ὡστε ναυσίπομπον αὔραν.
- Οι. οἶδον, πορεύομαι, τέκνον.  
σύ μοι ποδᾶγὸς ἀθλία γενοῦ.
- Αγ. γενόμεθα, γενόμεθ' ἀθλίοι  
δῆτα Θηβαιῶν μάλιστα παρθένων.
- Οι. πόλις γεραιὸν ἵχνος τίθημι;  
Βάκτρα πρόσφερ', ὡς τέκνον.

1725

1730.

1721. “δῶμαθ’ ἵππειον Ald. Valckenæer has divided it more correctly. In many MSS. *ἵππιον*: which is better on this account alone, that it gives an iambus for a spondee.” Porson. See Blomf. Aesch. S. c. Th. 116. Elmsl. Eur. Heracl. 846. Soph. Ed. C. 712. Virg. Geo. i. 12.

1722. “The very reading *τυφλῷ ποδὶ*, which I was on the point of instancing as a plausible but inadmissible conjecture, is noticed by Scaliger, from a Ms. as it seems. Were indeed one or two others to favor it, it might be worth adopting; for Euripides is extravagantly fond of this expression. In Hec. 1041. he uses *τυφλῷ ποδὶ*, and above 848. *τυφλοῦ ποδὸς* 1556. 1632. *τυφλῆν χέρα* 1713. and with still greater boldness *πόδα τυφλόπουν* 1565.” Porson. See Hec. 1033.

1723. Alc. 438. *πένθους γυναικὸς τῆσδε κοινοῦσθαι*.

1724. “See above, 389. where I forgot to notice that *τλήμονος φυγᾶς ἐμᾶς* is in the Ms. D. Electr. 508. ἢ τὰς Ὀρέστου τλήμονας φυγὰς στέ-

veis; Again 1726. *γηραιὲ* Ald. Grot. but *γηραιὲ* in a sufficient number of MSS.; some *γηραιάν*.” Porson.

1728. “*πορεύσομαι* Laud. In many copies *μοι* for *μοι*: in not a few ἀθλίων for ἀθλία: ἀθλίου Scal.: for I consider that Burton is in error, who refers it to σύ *μοι*. For *ποδαγὸς* some MSS. have *παιδαγῶς* and *ποδαγγός*.” Porson.

1730. “*γενόμεθα* Ald. *γενόμεσθα* King from MSS. I have also edited ἀθλίοι for ἀθλίαι, because Antigone speaks of herself alone, and I have erased γε from the Ms. K. Nor is ἀθλίοι *παρθένων* more objectionable than ἄνθρωπος *πάντων θηρίων θεαιδέστατος* from Antiphon in Suidas under θεαιδέστατον, or *νόσων χαλεπώτατος φθόνος* from Menander, which Bentley needlessly endeavors to correct. *Dulcissime rerum* and similar phrases are very frequent in Latin writers.” Porson. “Catullus iv. init. Phaselus ille, quem videtis, hospites, Ait fuisse narium celerrimus. Florus iii. 10, 2. Restabant autem immanissimi gentium Galli atque Germani,” Schaefer.

- Av. τὰδε, τὰδε Βᾶθι μοι,  
τὰδε, τὰδε πόδα τίθει,  
ώστ' ὄνειρον ἴσχὺν ἔχων. 1735
- Oi. ià ià δυστυχεστάτας  
Φυγᾶς· ἐλαύνειν τὸν γέροντά μ' ἐκ πάτρας·  
ià ià δεινὰ δεῖν' ἐγὼ τλάς.
- Av. τί τλάς, τί τλάς; οὐχ ὁρᾶ δίκαια κακοὺς, 1740  
οὐδὲ ἀμείβεται βροτῶν ἀσυνεσίας.
- Oi. ὅδ' εἰμὶ, μοῦσαν ὃς ἐπὶ καλ-  
λίνικον οὐράνιον ἔβαν,  
παρθένου κόρας  
αἴνυμ' ἀσύνετον εὔρων. 1745
- Av. Σφιγγὸς ἀναφέρεις ὄνειδος;  
ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.  
τάδε σ' ἐπέμενε μέλεα πάθεα,  
Φυγάδα πατρίδος ἄπο γενόμενον,  
ὡς πάτερ, θανεῖν που. 1750
- ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις  
λιποῦσ', ἄπειμι πατρίδος ἀπόπειρο γαίας,  
ἀπαρθένευτ' ἀλωμένα.
- Oi. φεῦ τὸ χρήσιμον φρενῶν.

1736. See above, 1561. *Aesch.*  
*Prom.* 564. οὐδὲ ἐδέρχθης Ὁλιγοδρανίαν  
Ἄκικνην, ἰσόνειρον. *Aristoph.* *Av.* 685.  
ἀνέρες εἰκελόνειροι.

1738. “ἐλαύνει” *Grot.* and some  
edd. Aldus and almost all MSS. ἐλαύ-  
νων, whence Valck. well conjectures  
ἐλαύνειν.” *Porson.* Cf. 530. The  
infin. is used in the same way by  
Virgil *Æn.* i. 37. ‘mene incepto de-  
sistere victimam, Nec posse Italia Teu-  
ctorum avertire regem?’ 97. ‘mene  
Iliacis occumbere campis Non potu-  
isse, tuaque animam hanc effundere  
dextra!’

1740. “τλᾶς, which occurs twice  
in extant edd., is a barbarism. Neither  
τλῆμι nor τλάω are extant. Brunck

has edited τλᾶς from the *membranæ*,  
with which others agree. Antigone  
repeats the word after *OEdipus.*” *Por-  
son.*

1742. μοῦσαν *Schol.* τὴν μεγάλην  
καὶ περιβλεπτὸν σοφίαν. See *Eur. Alc.*  
983.

1746. Paraphr. τῆς Σφ. ἀναμιμησ-  
κεις τὸ κλέος; Cf. 835.

1747. ἄπαγε *Hesychius* παῦσαι,  
whence the Latin *apage*: on the par-  
ticiples after verbs signifying *to cease*,  
see Med. 715. *Schol.* ἀποχώρει, πέπαυ-  
σο, καὶ παράλιπε λέγων τὰ ἔμπροσθεν  
εὐτυχήματα, δυστυχημάτων παρόντων.

1753. ἀπαρθένευτα for the adverb  
—ως: *not as becomes a virgin*: see  
above, 91.

- Αν. εἰς πατρός γε συμφορὰς  
εὐκλεᾶς με θήσει. 1755
- τάλαιν' ἐγώ σου ξυγγόνου θ' ὑβρισμάτων,  
ὅς ἐκ δόμων ἀθαπτος οἴχεται νέκυς,  
μέλεος ὅν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,  
σκοτίᾳ γὰρ καλύψω. 1760
- Οι. πρὸς ἥλικας φάνηθι σάς.  
Αν. ἄλις ὁδυρμάτων ἐμῶν.  
Οι. σὺ δ' ἀμφὶ βασίους λιτάς—  
Αν. κόρον ἔχουσ' ἐμῶν κακῶν.  
Οι. οὐδὲν ἀλλὰ Βρόμιος ἵνα γε σηκὼς  
ἄβατος ὕρεσι Μαινάδων. 1765
- Αν. Καδμείαν φῶ  
νεβρίδα στολιδωσαμένα ποτ' ἐγὼ  
θίασον Σεμέλας  
ἱερὸν ὕρεσιν ἀνεχόρευσα, 1770

1757. " ἐγὼ without σου Ald. ἐγώ γε Grot. ἐγώ δὲ Barnes and King, from what source I know not; for K. has ἔγωγε. I have followed Musgrave. Brunck has edited ἐμῶν τε." Porson. ξύγγονου ὑβρισμάτων, insult offered to my brother, as Soph. Oed. C. 631. τις δῆτ' ἀνδρὸς ἐμένειαν ἐκβάλοι Τοιοῦθε, good-will towards such a man. See Math. Gr. Gr. § 313.

1758. " νέκυς ἀθαπτος οἴχεται Ald. and the greater part of the MSS. But the other arrangement is in Grotius, K. L." Porson. Paraphr. ἔξερβίφη ἀθαπτος: the figure Litotes: see Med. 136.

1759. " κατθανεῖν many MSS. But καὶ θανεῖν, Ald. C. J. and others, as Grotius has given it." Porson. Cf. Orest. 301.

1762. " ἄλις ἔχουσα Ald. erroneously for ἔχουσι, and that from a gloss which all MSS. reject: ἐμῶν Ald. and by far the greater number of copies; ἐμῷ some and C. as a various reading; ὁδυρμῶν ἐμῶν Eust. Il. E. p. 554, 33

=421, 4." Porson.

1763. σὺ δ' ἀμφὶ β. λ., ἔχε appears to be the ellipsis, *have recourse to supplications at the altars*: it is supplied in Aesch. S. c. Th. 99. πότ', εἰ μὴ τοῦ, ἀμφὶ λιτὰν ἔζομεν; Xen. Cyrop. v. 5, 44. δὲ μὲν Κυαξάρης ἀμφὶ δεῖπνον εἶχεν.

1764. " κόρος and again Μαινάδος Ald. Grot. contrary to most MSS." Porson. The nomin. to ἔχοντιν is *οἱ βασιλοὶ* to be supplied from βασιλούς: see Hec. 22.

1765. " Semeles in monte Cithærone delubrum appellatur σηκὸς ἄβατος, ad quod nemini nisi qui Bacchi mysteriis initiatus erat, aditus patebat: cf. Bacch. 10. Ceterum Pausanias aetate ruinas etiam ostendebant thalami Semeles: τοῦτον δὲ, inquit, καὶ ἐς ήμᾶς ἔτι ἄβατον φυλάσσοντιν ἀνθρώποις: ix. 12. p. 734. Kuhn." Schutz.

1767. φ., *in honor of whom*, i. e. Bacchus, to be supplied from Βρόμιος: thus Virg. Geo. i. 344. Cui (sc. Cereri) tu lacte favos et miti diluē Baccho.

- χάξιν ἀχάριστον εἰς θεοὺς διδοῦσα ;  
 Οἱ. ὁ πάτρος κλεινῆς πολῖται, λεύσσετ', Οἰδίπους ὅδε,  
 Σφιγγὸς ὃς μόνος κατέσχον τῆς μιαιφόνου πράτη,  
 νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός.  
 ἀλλὰ τί τι ταῦτα θεηνῶ, καὶ μάτην ὁδύσομαι;  
 τὰς γαρ ἐκ θεῶν ἀνάγκας θυητὸν ὄντα δεῖ φέρειν.  
 Χο. ὁ μέγα σεμνὰ Νίνα, τὸν ἐμὸν  
 βίοτον κατέχοις,  
 καὶ μὴ λήγοις στεφανοῦσα. 1777

1771. “ἀχάριστον Aldus and certainly most of the MSS. Grotius has given ἀχάρων, which K. and the second Leyden exhibit; δοῦσα K.” Porson. “Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χάριν ἀχάριτον dipodium conficiunt trochaicam. Diversæ sunt ejusdem adjectivi formas ἀχάριτος et ἀχάριστος, ut ἄγνωτος et ἄγνωστος, ἀδάματος et ἀδάμαστος, ἀθέμιτος et ἀθέμιστος, ἀκόρητος et ἀκόρεστος.” Elmsl. Iph. T. 566. Aesch. Cho. 36.

1772. “This line and the following Brunck, in compliance with the judgment of Valck, has discarded as an interpolation from Soph. CEd. T. 1524, 5. But, I confess, the sentence appears to me too abrupt, if both are taken away, and you begin with Σφιγγὸς δε μόνος κ.: (thus Barnes for “Ος μόνος Σφιγγὸς κ.) I should prefer therefore to retain one, considering that the other, having been first written in the margin from the parallel passage in Sophocles, afterwards crept into the text: δε τὰ κλείν' αἰνίγματ' ἔγνω (l. ἔγνων) καὶ μέγιστος ἦν ἀνήρ. In the former verse I have given κλεινῆς for κλεινοί from the Paraphr. D. and the second Leyden. λεύσσετ' Ald. λεύσσατ' some copies.” Porson.

1774. “ναῦ δ' (sic) Ald. The greater part of the MSS. omit δ': οἰκτρὸς twice Aldus, with the omission

of αὐτὸς, contrary to MSS., some of which have οἰκτρῶς. In the ed. of Grotius οἰκτρὸς, αὐτῆς. Scaliger noted οἰκτρὸς, αὐτός.” Porson. Scholefield proposes to remove the comma after ἄτιμος: which agrees with the exposition of the Paraphr. νῦν αὐτὸς ἄτιμος οἰκτρὸς ἐξελαύνομαι: ἀντὸς for δ αὐτὸς would be more emphatic; Musgrave's translation has *idem*. According to the received punctuation, αὐτὸς appears to mean *alone, solitary, deserted*; it stands for μόνος above 493. 1245. but in a different acceptation, as we should say, *to keep a thing to himself, to do a thing by himself*, instances which do not bear out the sense in which it is here taken.

1775. “ἄταρ without ἀλλὰ Ald. and some MSS.; but Grotius and other MSS. ἀλλὰ γὰρ, and thus J. omitting τί. Barnes rightly compares v. 393. above.” Porson.

1777. “The prize of Tragedy was originally a goat. In later times the successful poet was simply rewarded with a wreath of ivy. To this practice Euripides advert's in the invocation with which he closes his Orestes, Phœnissæ, and Iphigenia in Tauris. The garland was naturally made of ivy, the favorite shrub of the dramatic deity.” Theatre of the Greeks, p. 204.

## ADDENDA.

216. περιβόλτων Σικελίας. Hor. Epop. xvi. 41. Nos manet Oceanus circumvagus arra beata.

277. Jeremy Taylor v. p. 108. "Every one hath cause to fear, even the most confident and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambuses and pitfalls; and I remember what Polynices said in the tragedy, when he was unjustly thrown from his father's kingdom, and refused to treat of peace but with a sword in his hand, *"Ἄπαντα γὰρ τολμῶσι δεινὰ φάνεται, Ὄταν δὲ ἔχθρας ποὺς ἀμείβηται χθονὸς,* 'Every step is a danger for a valiant man, when he walks in his enemy's country;' and so it is with us;—every man hath need to fear, because every man hath weakness, and enemies, and temptations, and dangers, and causes, of his own."

315. The distinction between *μαξδ*s and *μαστδ*s is not observed: thus in Il. E. 393. the former is applied to a goddess: *τλῆ δὲ Ἡρη, ωτε μιν κρατερδς παῖς Ἀμφιτρώνος, Δεξιτέρδν κατὰ μαξδν, οἵστῳ τριγλώχιι Βεβλήκει.*

404. Jeremy Taylor xiii. p. 470. On Supreme Civil Power: "It were easy to add here the sentences of the wise heathen to this very purpose; for though religion speaks loudest in this article, yet nature herself is vocal enough: but I have remarked some already occasionally, to the same sense with that of Tacitus, (Hist. iv. 8.) 'Imperatores bonos votu expetendos, qualescumque tolerandos:' so the wisest Romans at least had learnt their duty. The same also was the sentence of the Greeks: *τὰς τῶν κρατούντων ἀμαθλας φέρειν χρεών,* 'we must patiently suffer the follies of our rulers.' So did the Persians: 'quamvis crudelibus, aequa Pareatur dominis.' (Claudian Eutrop. ii. 480.) 'though the lords be cruel, yet you must obey them as well as the gentle.' I conclude. Many supreme princes have laid aside their kingdoms, and have exchanged them for honor and religion; and many subjects have laid aside their supreme princes or magistrates, and have exchanged them for liberty and justice. But the one got, and the other lost: they had real advantages; and these had words in present, and repentance in reversion."

414. Cf. Hor. Carm. i. xxxv. At volgus infidum et meretrix retro Perjura cedit: disfugint eadis Cum face siccatis amici, Ferre jugum pariter dolosi.

534. Cf. Cic. Off. i. 8. Declaravit id modo temeritas C. Cæsar, qui omnia jura divina atque humana pervertit, propter eum, quem sibi ipse opinionis errore fixerat, principatum.

553. Aesch. S. c. Th. 386. πρέσβιστον ἄστρων, νυκτὸς ὑφθαλμός. Thus in Soph. Antig. 104. the Sun is termed *χρυσέας ἀμέρας βλέφαρον.*

649. πέσημα: King would read *τὸ σῶμα:* as in Eur. Bacch. 600. δίκετε πεδόσε τρομερὰ σώματα. Cf. Ovid. Met. iii. 11. Bos tibi, Phœbus ait, solis occurret in arvis, *Nullum passa jugum, curvique immunis aratri.*

796. πολύμοχθος, causing many troubles: in Soph. Ed. C. 162. πολύμοχθ' ἀλάτα, it has a passive sense, suffering many troubles.

835. "There was a branch of his (Dr. Parr's) learning, of which he threw out a great deal in conversation, I mean that respecting the structure and philosophy of the Greek language.—As an instance, I would mention the manner in which he used to trace the comparative and superlative in many words, as in *κάλλος*, *καλλίων*, *going to a greater degree of beauty*, *κάλλιστος*, *coming to the stand-still of beauty*. Again, *καλός*, *καλο-ετέρος*, *another and greater degree of beauty*, and then *καλό-τατος*, again a form of *ἴστημι*." Parriana, by E. H. Barker, Esq. Vol. I. p. 508.

930. "Præteritum πέφυκα apud Tragicos adhibetur de iis etiam, quæ a natura ita comparata sunt, ut ea fieri oporteat. Proxime quidem huic sensui respondere videtur Latinum oportet, et in nostro idiomate, *I ought, it ought, they ought*. Exemplis adductis, hæc admodum rara significatio intellectu fit facilior. Soph. Antig. 688. B. σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, κ. λ. Scholiastes hic variam lectionem commemorat, (e vera forsitan male intellecta) σὺ δ' οὖν πέφυκας, sed optime Brunckius vulgatam vertit, *mei officii esse existimo*. Eur. Phœn. 930. P. ἄπερ πέφυκε, ταῦτα κάναγκη σε δρᾶν. Valekenarius, hac lectione parum contentus, malit εἴπερ πέφυκε, aut etiam, ἄπερ πέπηγε. Sed, opinor, stabit vulgata, et hunc sensum præ se feret, *quæ officii tui ratio postulat, aut, quæ fieri oportet*. Vide alias VV. DD. in loc. qui sensum τοῦ, πέφυκε, mihi videntur minus perceperisse. Ion. ult. εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, Οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐποτ' εὖ πράξιαν ἔν. Barnes vertit ὥσπερ π., *ut digni sunt*: mihi potior videtur, *sicuti oportet*. Hanc locutionem tractat etiam Vigerus [Seager's] Viger Abridged, c. v. §. 14. r. 4.] sed aliquantum diverso more." Maltby, v. *Φέω*.

1231. See Kidd on Horace Serm. ii. 7, 115.

## QUESTIONS.

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Distinguish between ἀστὴρ and ἀστρον.

What peculiarity has been noticed in the opening of the plays of Euripides?

Exemplify the pleonasm in this line :

ἔσπειρεν ἡμῖν παιδα, καὶ σπείρας βρέφος.

Explain and illustrate the word ἵπποβουκόλοι.

To what people does Eustathius attribute the verb ἐπι-  
ζαρέω?

Illustrate the periphrasis κλειστὸν Πολυνείκους βίαρ.

What is observed on the forms κλειθρον and κλῆθρον &c.?

State Dawes' canon respecting the government of the particles ἵνα, ὅφε, μὴ, ὅπως, ὡς, with Tate's comment.

What difference is remarked between Euripides and Sophocles with respect to the character of Polynices?

In what sense is πολλήγεται ἀσπίδα used in v. 76? Give similar instances.

What is remarkable in the addresses to the Deity in Euripides?

What tenses of ἵστημι have an active, and what a neuter signification?

Give instances of the imperf. used for the present in Greek and Latin.

Define σάκος and ἀσπίς.

With what limitations do the tragic writers prefix the article to proper names?

What number of children are attributed to Niobe by Homer, Hesiod, Euripides and Ovid?

Give instances of χρῆμα forming a periphrasis.

Distinguish between ἀλλήλας λέγουσι and ἀλλήλας λέγουσι.

State the force of ἵνα with the indicative.

What sea does Eurip. intimate by Ἰόνιον κατὰ πόντον v. 215?

Explain the peculiarity in the construction of this passage :  
*περιρρύτων ὑπὲρ ἀκαρπίστων πεδίων Σικελίας.*

Trace the descent of Eteocles and Polynices from Io.

To what verb is *εἴσομαι* referred in Attic writers?

Give instances of the *nominativus pendens*, and the use of the *abstract* for the *concrete*.

On what principle does Porson adopt the reading in v. 300.  
*γονυπτεῖς ἔδρας προπιτνῶ σ'*?

By what actions was grief usually indicated on the death of friends? Give illustrations from this and other plays.

Cite analogous constructions to *ἄπεπλος φαρέων λευκῶν* in v. 334.

Of what metre is this line :

*πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶιδ' ἄχη.*

What is the sense of *ἀπήνας ὁμοπτέρου* in v. 338?

Explain the expression *λόγοισι χαῖρει* v. 371.

What observation does Porson make on the reading in v. 372. *οὐτω δὲ τάρβους εἰς φόβον τ' ἀφικόμην*?

Illustrate the expression *σκότον δεδορκώς*.

Supply the ellipse in *δούλον τόδ' εἶπας*, μὴ λέγειν ἢ τις φρονεῖ.

In *τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν*, what various reading is noticed, and how accounted for by Valck.? Quote Cicero's reference to this line.

On what grounds is the compound *ξυνασφεῖν* objectionable?

State the force of *ἄν* in v. 412. *ποτὲ μὲν ἐπ' ἥμιν εἶχον, εἰτ' οὐκ εἶχον ἄν.*

Give Valck.'s and Porson's interpretation of v. 414. *εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῆ.*

What does the formula *ἦν ταῦτα* imply?

Point out the interrogative force of *δῆγα*.

Relate the adventure by which Polynices became allied to Adrastus.

Notice the peculiarity in the expression *διαλλάξασαν ὁμογενεῖς φίλους*.

Explain the construction *τάσσων ἐπέσχον πόλιν*.

Illustrate the government in *τόνδ' εἰσεδέξω τειχέων*.

To what rule is *μνεία* an exception with regard to quantity?

State the principle on which the construction of the nominative or accusative preceding the infinitive depends.

Give instances of the opposition between *ὄρομα* and *ὄρον*.

What is the government of verbs signifying *to love*, *to desire*, &c.?

What objection does Elmsley urge to the metre of this line,  
*ξυδεῖ· τὸ γὰρ ἵσον νόμιμον ἀνθρώποις ἐφν*?

Specify the force of *eīta* in the commencement of a sentence.

What force does the particle *ποῦ* sometimes convey?

Distinguish between *iστάναι* and *iστασθαι τρόπαιον*.

State the initiatory ceremonies usually observed in sacrifices.

What is remarkable in the quantity of *ἀπότροποι* in v. 595. ὡς θεοὶ, γένεσθε τῶνδ' ἀπότροποι κακῶν?

State Elmsley's objections to the orthography of *ἀνάλωται*.

Give the correct translation of the expression *τὸν ἐμὸν οἰκήσω δόμον*.

What case is *πατρίδ'* in v. 614. τίς δ' ἀν κλύοι σου πατρίδ' ἐπεστρατευμένου;

What deities were designated as *θεοὶ λευκόπωλοι*?

Adduce examples of the play on the v. *χαίρω*.

Translate and illustrate the formula *αὐτὸς σημανεῖ*.

To what deity, and in what part of the Grecian stage, was an altar erected?

Mention instances of the play on proper names, Polynices &c. in the tragedians and other writers.

Illustrate by examples the enallage in *δεργμάτων κόρατοι*.

What is the ellipsis in v. 714. ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολών?

State Valckenaer's observation on the construction of v. 717. ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀγαρτήσαντ' ἔχειν.

What peculiar usage has the article in interrogations?

What is the government of verbals in —*τέον*?

Supply the ellipsis in the line ὡς οὐ καθέξω τείχεων ἔσω στρατόν.

What similar ellipsis is usual after *βούλομαι* and *volo*?

Give parallel instances of the idiom *προκρίνας οἴπερ ἀλκιμώτατοι*.

What case is usual after *σφάλλεσθαι*?

To what figure is *οὐκ ἄγαν σφ' ἐπήνεσα* v. 776. referred?

What is objectionable in the reading of this line, ἐν δ' ἡμίν ἀργόν ἔστιν, εἴ τι θέσφατον? How is it corrected?

In v. 782. ἀξόντα πέμψω δεῦρο Τειρεσίαν, Valek. and Porson have preferred *λαβόντα*. State the objections to this emendation.

Illustrate the force of *παρὰ* in composition.

In what meaning do *στέφανος* and *corona* coincide?

Explain the metaphorical use of *ὅμη* in 'Αρτέμιδος χιονοτροφον ὅμη Κιθαιρών.

What sense does *ὄνειδος* sometimes bear?

Exemplify the usage of the prep. *ὑπὸ* in *λύρας ὑπὸ πύργος ἀνέστα*.

Specify the various conjectures that have been proposed in v. 861. *ὡς πᾶσ' ἀπήρη, ποὺς τε πρεσβύτου φίλει κ. τ. λ.*

Show by dates that Euripides appears to be guilty of anachronism in his reference to the war between Erechtheus and Eumolpus.

What is the difference in the quantity of *γέρα* in Attic writers and Homer?

State the uses and consequent variation in the quantity of *ἀρά*.

Do the tragic writers admit the hiatus after *τι*?

Why is *Κάδμῳ* to be preferred to *Κάδμου* in v. 948. *Κάδμῳ παλαιῶν Ἀρεος ἐκ μηνιμάτων*?

What peculiar meaning does *πῶλος* bear in tragic writers?

What is frequently the force of the participle present?

Why does Porson prefer *ἀπαλλαχθεῖς* to *ἀπαλλαγεῖς*?

Distinguish between *οὐκοῦν* and *οὐκοῦν*, *πολυφθόρος* and *πολύφθορος*.

What is the quantity of *ἔρυμα*?

In what sense is *συγγνώμην* *ἔχειν* used in the Phoenissæ, and what is its usual meaning?

Explain the use of the particle *μά*.

Point out and illustrate the peculiarity of construction in *φοιτάσι πτεροῖς*.

To what dialect is *πεδαιρούσα* to be referred? Instance similar forms.

Illustrate from both Greek and Latin writers the construction *ἀσμένοισιν ἥλθες ἥμιν*. In what writer is it supposed to be of most frequent occurrence?

By what peculiarity in their armour are the Argive army distinguished in the tragedians?

Specify the devices on the shields of the seven chiefs. Notice the discrepancies relative to them in *Eschylus*.

How does Porson punctuate this passage? *Δεξιὰ δὲ λαμπάδα Τιτᾶν Προμηθεὺς ἔφερεν ὡς πρήστων πόλιν.* What objections have been urged against his opinion?

State the difficulties with respect to the seven gates of Thebes in the accounts of the principal authors.

Give instances of the peculiar application of the term *κυβιστητῆρος* in Homer.

What is the use of the pronoun *νιν* in the tragedians?

How would you translate *ξέστ' ἐνηλάτων βάθρα*? Give the derivation of *ἐνηλάτα*.

Exemplify and explain the usage of the verb *ἀπολαῦσαι*.

How are verbs of the same form as *δρασεῖω* deduced? To what class of Latin verbs do they correspond? Are they numerous in Greek?

Supply the ellipsis in v. 1232. :

*τί μ' οὐκ εἴασας ἐξ εὐαγγέλου*

*Φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;*

and give parallel instances.

Give the derivation of *ἐπιφρόσθεω*.

State the observations usually made on the flame of the sacrifices.

On what grounds does Porson restore *κάπαθλα* for *καὶ τᾶθλα* in v. 1277?

Illustrate the construction *διδυμα τέκεα, πότερος*.

Explain the scansion of v. 1327. *φόνος ἔνεκεν Ἐριννών*.

How do *iérai* and *iénavi* differ in sense and quantity?

State the quantity of *ἀνία* and its derivatives.

Which of the two forms *eidoīns* and *eideīns* is correct, and why?

Distinguish accurately between *πῶς* *καὶ* and *καὶ πῶς*.

Is there any evidence that trumpets were in use in the heroic ages? Who where the *πυρφόροι*?

Give the meanings of *ψάω*, *ψάνω*, *ψάρω*.

Under what limitation is *ῶs* used for *eis* and *πρός*? Give the oldest instance.

On what principle is *κεῦ πῶs* faulty? Is *κάει* correct?

What character is attributed to the Thessalians?

Produce examples of participles passive with an accus.

What canon is violated by the line, *καὶ γῆς φίλης ὥχθοισι κρυφθῶ καὶ τάφω?*

State the distinction between the gen. and accus. absolute.

Explain the idiom *ἀβρὰ παρηίδος*.

What colored robes were usually worn by females? Instance some allusions.

Cite instances from Latin writers of the usage of nouns similar to *ἡγεμόνευμα* for *ἡγεμῶν*, *δούλευμα* for *δοῦλος*.

Explain the idiom in *μορομάτορος ὁδυρμοῖς ἐμοῖς*. Give analogous examples from Latin writers.

What is the termination of nouns compounded of *μήτηρ* and *πατήρ*?

How are the compounds of *ποῦs* declined?

How is *εἰεν* deduced?

State Porson's canon respecting the usage of the particle *γε*.

with ἀλλὰ μὴν &c., and explain the principle on which it is founded.

Give Porson's reasons for preferring τὴν ιοῦσαν ἡμέραν to ἐπιοῦσαν.

What is the quantity of ἀνὴρ in Attic writers?

Distinguish between the genitives Δαναΐδων and —ῶν.

In what sense is στέργω used in tragic writers?

Vindicate the idiom ἄθλιοι παρθέρων.

Why is τλᾶς and not τλῆς read by Porson?

Explain the invocation with which the Phœnissæ terminates.

In what other plays does it occur?

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